UNITY

DEVOTED TO PRACTICAL CHRISTIANITY

A Monthly Magazine, issued the first of the month by
UNITY SCHOOL OF CHRISTIANITY (Incor.)
Tenth Street and Tracy Avenue, Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.
SUBSCRIPTION PRICE, ONE DOLLAR A YEAR.

VOL. 50 KANSAS CITY, MO., JUNE, 1919 No. 6

THE TENTH PART

RICHARD LYNCH

WHAT is this ancient custom concerning the Tenth Part that is receiving such marked attention these modern days? And can we in this present era institute successfully a practice originated for a people in the time of antiquity? Let us investigate and see.

Recently many of our newspapers and popular magazines have been giving us much evidence that certain principles of prosperity are set into operation in all the affairs of mankind by observing a commandment which was given the children of Israel, by their great leader and law-giver at Mount Sinai, many generations before the Master of Galilee reiterated these principles. These discussions show that the entire history of the Hebrews placed significant emphasis upon the law of giving which never fails, when practiced faithfully and sincerely. Then, too, I have read letters that bear out the same testimony, and have talked with a number of persons who spoke encouragingly of the results they obtained by following the laws involved.

The Tenth Part represents what is popularly known as the *tithe*. The first mention of this practice is given in Genesis. Tithe-paying of the twentieth century, we are told, is no different from the tithing promulgated by

Moses, whose law revealed that one-tenth of an individual's income should be set aside for some good work devoted to religious uses. That the Lord might receive a just and reasonable return, the Mosaic law required a tithe, or tenth, in acknowledgment of his bounty to his children, as in the case of Jacob, who vowed that he would give unto the Lord one-tenth of all that he received.

But the popular mind doubts that prosperity will come his way if it gives up a tithe of its financial receipts. Yet, I should like to call attention to this actuality: That the world's richest man tells us that he willingly tithes his income, which, you may imagine, is no small amount of money. He considers it one of the greatest blessings of his life that he was taught, when a lad of eight years, and earning only ten cents a day, to give away regularly a portion of his income to purposes of public and religious character.

That man prospers under the tithing plan and becomes impoverished by discontinuing its practice, is illustrated by the following: "I know many men who, at the outset of life, gave a tenth. These have all been prosperous men. I do not know one of them but shows that the effect of his early adopting one-tenth has been to prepare him for a higher proportion when years of plenty set in." (From an interview with William Arthur, a Wesleyan Methodist minister, of London, on the subject of the tithe.) This example was given by Mary Dewhurst in the "Outlook" last year: "I was told of a man in Syracuse who tithed regularly, when the tenth was only ten dollars a month; he prospered until it grew to a hundred dollars. This looked too big to relinquish, so he gave up the practice. Disaster followed, until he was brought to poverty and humility. He began tithing, and now he is on his feet financially and spiritually."

Jacob H. Schiff and John Stewart Kennedy, both noted bankers, have been tithers for many years, so we

are told by James L. Sayler, in "Who Tithes and Why," in the "World's Outlook," for February of this year. Mr. Schiff has overrun the tithe in his gifts in recent years. It is said that he is a contributor to every local Hebrew charity, besides aiding many non-sectarian societies, and that the total amount of his gifts is more than one hundred thousand dollars annually. Mr. Kennedy was a tither from the very start of his business career. During his lifetime he distributed several millions of dollars to good causes, and we read that his will transferred nearly $30,000,000 to religious, charitable and educational institutions.

Such men of prominence as these are mentioned by Mr. Sayler: Isaac Rich and Alden Speare, co-founders of Boston University; William Christie Herron, of Cincinnati; R. Robert, whose contributions opened the way for the Robert College, founded in Constantinople; Hon. Chester Ward Kinsley, of Boston, an important figure in religious and political life; H. Z. Duke, who has helped scores of men and women through school; Daniel Sharp Ford, editor and owner of the "Youth's Companion," have all been tithers.

The list would be incomplete without the names of Jay Cooke, the financier and philanthropist, who knew no lines of creed or religious differences in his giving, and John S. Huyler, head of the Huyler candy stores. Mr. Huyler is quoted as saying, "I heard the preachers say that a man should give one-tenth to the Lord; and after a while I gave a fifth, and later I gave a fourth, and then one-half, and then—I ceased to keep account."

When I mentioned several of these instances to a man of moderate circumstances, he replied that it was no hardship or sacrifice for the rich to give, but the working man could not afford to tithe from his meager allowance. This person is like the mass that overlooks the fact that tithing is a means of establishing mankind in a consciousness of prosperity, or Divine Favor, as we

hear it expressed in the churches. The minister who said that he found it necessary to tithe to get out of debt, voices a truth that is evident to thousands. Mary Dewhurst, investigating tithing in Geneva, N. Y., asked one woman, "What do you think of the tithe?" The answer was, "Why, if I didn't tithe I'd be picked as clean as a bird. I've got to tithe to keep going." While in Geneva, Mrs. Dewhurst was told, "You'll never find a tither in the poorhouse."

William Colgate, the founder of Colgate perfume and soap business, began to tithe when he was poor. With an increased wealth came an increased responsibility to the community at large. "His benevolence was a religious conviction; it reduced his charities to system, made them a means of self-culture and an homage to God. He dispensed his gifts both with purpose and proportion, and recognized at all times his stewardship to God," according to Mr. Colgate's biographer.

My stating that Mr. Colgate began tithing when he was poor, brings to mind the following incident told me by a metaphysician about a woman who came to him, testifying that the tithe had worked wonders for her: One year ago this woman was destitute, having been abandoned by her husband, and left with four children to support. She pledged to the Lord that she would give one-tenth of all she received to his work. She started forth to earn the supply necessary for herself and little ones. Her first work brought a salary of only eight dollars a week. Of this amount she gave a tithe to a good cause. From the very beginning of her business career, she was prospered. Her salary increased rapidly, and at the end of the first year her monthly check brought her $250.00, or nearly eight times as much as she received at the outset.

An outstanding feature of the Law is that nature yields her increases abundantly to the cheerful giver, for God loves this obedient son. Then, I should say that the first essential in adopting the tithing plan is a *willingness*

to give. If one has not decided to give a fair proportion of his income to a worthy cause, he should withhold his offering until he feels free to give or to offer what he can with a willing mind and spirit; in this, as in all other problems of life, a complete decision makes the conflict half won, and sometimes wholly. If the justice of tithing appeals to one and he is yet reluctant about giving, perhaps it will be necessary for him to grant himself a little discipline, to charge his mind with the value of integrity.

Today I see more clearly than ever before what that Master Mind Jesus meant when he placed weight of thought at times upon the benefits received from giving. He referred to the blessings that follow a free expression of giving; blessings, rightly interpreted, mean the conferring of prosperity upon one, and this in turn means the bestowing of all good things. An expanse of consciousness results from the grace of giving in the right spirit. We have all seen instances of shriveled souls, directly due to financial grasping and withholding. Physical inharmony, such as paralysis, often results from this state of mind.

I cite herewith an actual experience that gives force to this point of being blessed by giving willingly: In this city there was a certain church organization that found it necessary to assess its members because its work was to be enlarged. When one of the members, a woman, received her assessment, she discovered that it amounted to something over $1,000. She told the finance committee of the church that she had not the money to pay her share and that she would have to sell her little home to meet what was required of her. The answer she received was to the effect that if she was not willing to give her all to the work of the Lord, she should keep her property. One day, several weeks later, she experienced a great sense of freedom with the leading to give all to the work of the church. This she did, and from that moment she began to prosper. Soon after

she received a beautiful home, one far more handsome than her original place, with plenty of every needed thing added.

Such movements devoted to tithing as "The New Era" and "The Stewardship" are flourishing today in the churches. A new Spirit is manifesting itself in the religious realms, the same spirit that is evident in every phase of expression of this new age. And how great the field! Statisticians show that there are over 40,500,000 church members in the United States alone, with an average per capita income of about $500. Imagine the tithe for Christ-like activities for just one year; it would amount to something over two billions of dollars. This amount used wisely should soon provide a setting for this revived spirit of giving, so representing it to the world as a correct method by which to gauge our benevolences.

BRIGHTEN THE CORNER WHERE YOU ARE

JOSEPHINE MAJORS

"To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth."

These are words of our Savior. Even as it was his, so it is our mission to express God, the Good, wherever we are. We are channels through which God is blessing his children, and if we are being led by the Spirit we find something to do every day to help some one on the way back to the Father.

As soon as a Truth student gets a little understanding, he has a desire to do good on a large scale. He can see himself before audiences proclaiming the glad tidings, which is a vision of ideal service; but this vision should not be allowed to blind him to the doing of little things right where he is.

We, like Christ Jesus, are here to be about our Father's business, and if it is but a cup of cold water given in the name of the Christ, we are doing what the Father wills us to do.

WHICH DIRECTION ARE YOU GOING?

E. V. INGRAHAM

[Written in response to the question, Why do people not make more progress in their spiritual advancement?]

UCH of the difficulty which we encounter in our daily progress lies in the fact that we do not realize the direction in which we are traveling, or should travel, under the impelling force which urges us on. This trouble is not at all uncommon among students of metaphysics or Practical Christianity, as they often fail to clearly establish the truth in this connection. We would doubtless call the man foolish who turned on the power in his automobile without due consideration as to where he was going. Yet we have often done very much this same thing in applying Spiritual power. Though we profess to be Practical Christians we often become erratic, impractical and abstract. Following the natural trend of the Creative Mind should make one very practical, as each thing which transpires upon the face of the earth should afford this Creative Mind an opportunity for expression. An intimate relationship of Principle and expression in all things is the distinct mark of practicality. Often, too, we make the mistake of studying the relationship of purely secondary ideas in connection with manifestation, instead of investigating the constructive working out of the one Principle.

Perhaps this study in direction will help us to a more practical union with the Creative Principle and its relationship to the many conditions of mind, body and affairs, constantly confronting the aspiring practical Christian.

Nearly all of our religious and philosophic teachings have led us to believe that our real advancement comes not in our expressed life here, but that this life is merely

a temporary expression, preparatory to future existence in a realm unapparent to the physical senses.

This belief seems to have come about in spite of the teachings of Jesus Christ, rather than in accordance therewith. Nearly all of his parables relating to the kingdom of heaven were taken from growing or building processes. The illustrations contained in these parables would lead us to believe, if we but stop to really consider, that the direction which we should take in accordance with the Divine Plan would be the opposite to that commonly followed.

The whole tendency in these examples is from the invisible spirit of life within the seed, toward a broader, more complete manifestation in visible form.

Jesus Christ presented this idea as also applying to us when he said, "I came that they may have life, and may have it abundantly;" and again, in the model prayer which he gave to us: "Thy kingdom come. Thy will be done, as in heaven, so on earth."

In the face of all this evidence, we quite logically conclude that in accordance with the will of God, the kingdom of heaven is to be set up here and now, a manifest and visible reality. Even as "In the beginning God created," so does the spirit of God still move "upon the face of the deep," unto a more complete and perfect manifestation. Many have recognized this movement in a general sense, but it is true in the most minute sense, and as applied to every detail of the manifest world and incidents taking place therein.

We therefore see that in moving toward death, or toward the abstract, unmanifest side of life, we are in a sense going contrary to the great moving force of the Universe. "Christ is come in the flesh" and has redeemed it. God says "I will pour forth of my Spirit upon all flesh." Then to coöperate with the Divine Will, we must prepare our minds and open our bodies that the more abundant life of God may fulfill itself in

all expression. The preparation is for living now, not in the future.

The tendency toward life is so strongly active within us that we instinctively follow its call, in spite of our accepted beliefs and traditions that life in its fullness comes after we have laid aside the physical body. Regardless of our religious, philosophic or various other beliefs, we employ every possible means to sustain life in our bodies. Even in face of gravest hardships and almost unendurable pain and suffering, we put forth every effort to continue upon this plane. Even though we pray for death, yet, when it presents itself, we employ all known methods in an effort to stay its advancement.

This alone should cause us to stop and think before continuing to recklessly follow the accepted beliefs of those who have prescribed our thinking.

Does the preceding statement mean that we are to live eternally in bodies such as these? We could not logically reach any other conclusion, and the whole trend of modern science is bearing us out in this idea. It is not said that we will live in these same bodies any more than that we live in identically the same body, year by year. The body is being constantly renewed, and we have had many new bodies during our present existence; the body varies as our consciousness varies. Our bodies express many things today which they did not express one year ago, because we have put new ideas into operation in them. So we shall continue to live in bodies that are being built every day, supplanting the present body, cell by cell, until the whole body is rebuilt according to the higher ideals of a mind expanded and quickened by the Creative Mind of the Universe, as we open ourselves that it may express itself more readily through us.

However, the idea of living forever, or in fact the idea of trying to live at all, is not implied in this treatise, in any manner whatsoever. The fact is that we are alive; it would indeed be foolish should we continually

try to be that which we are. We might imagine a blind man trying to see, but never trying to be blind; a lame man trying to walk, but never trying to be lame; a dead man trying to live, but never a live man trying to live, for he is already alive.

Then what is the idea? Just this: Continue to be alive now, but remember *why* we are alive. We are alive because we were created living beings. The breath of life was breathed into our nostrils, and we became living, formed expressions of God, created in his image and likeness. Being alive, our mission is not to become alive, but to express that which gave us life.

The seed does not grow and express nature in order that it may become alive. It grows and expresses nature because it is alive, because it has identified the life within itself with the life in nature, and thereby expresses life more abundant, expresses nature more fully.

We do not grow to become alive. Growth is a part of being alive. We were given life in the beginning, before the making of worlds, and we grow in consequence if we but recognize our relationship with the life universal.

Therefore let us quit trying to live, and just be alive in the true purpose of life, to express God. Then we shall cease to speculate about how long we have lived or how long we shall live, or how or where we shall live in the future. These ideas belong solely to those who are not yet conscious of the fact that they are alive. When we are really aware that we are alive and expressing God, we are so absorbed in the fact that there is no speculation upon what we have been or what we shall be; there is contentment in *being*, knowing that we are becoming like him. And to be like him, we must come into expression in like manner with him.

And how is this done? For your answer, "Consider the lilies, how they grow." The bulbs identify the life within themselves with the life in nature, thereby enriching and increasing their own life. They grow,

content to be and to fulfill their sphere of usefulness, according to their natures and possibilities. "First the blade, then the ear, then the full grain in the ear."

The secret of self-development, or spiritual unfoldment, or life—for they are all synonymous—is similar to the process in nature. We shall, for the present at least, continue to do the things we do daily, the only distinct difference being the motive back of our doing. "In all thy ways acknowledge him, and he will direct thy paths." The mere recognition or acknowledgment of the truth that all our activities are primarily for the purpose of expressing our Divine heritage of life, love, strength, power, wisdom, is the planting process.

"This do in remembrance of me," Jesus said at the Last Supper. The Scriptures so say, "Whatsoever ye do, . . . do all in the name of the Lord." These ideas clearly set forth the highest motive in action, and are the simplest, most effective means of attaining our desired spiritual advancement. This is the growing process.

Our every activity then becomes a Holy Sacrament, and we partake of the elements of the Divine in all our "goings out and our comings in." Life is no longer a succession of incarnations, a period of existence, nor a transitory preparation for the future, but a consciousness of the fact that life is a gift of God, and that we truly live only as we consciously express God in whatsoever things we do, and "I can do all things through Christ." This is the fruition, or fulfillment of the Spirit in the flesh, the Word of God made manifest. The direction followed by the Word has continually been from the invisible to the visible, the kingdom of heaven incarnating in the earth.

"Who blesses others in his daily deeds
Will find the healing that his spirit needs;
For every flower on others' pathway thrown
Confers its fragrant beauty on our own."

THE HEALING POOL

[Extracts from an address by Miss Shanklin, in Unity Auditorium. An interpretation of Sunday Lesson, given in Unity Magazine, March 23.]

THERE are four prominent points in the lesson under consideration. These are: A healing pool, a sick man, a sabbath day, and a disappearing.

We, who have found the word God circumscribed by the boundaries of a semi-pagan concept of the Deity, are trying to enlarge it until it includes all of life that we can comprehend, and until it reaches out and takes in possibilities which we are unable to grasp by these present conscious minds of ours, have adopted the word Omnipresence for what we have hitherto called God. By this method we know that our conscious hold on the Deity shall be expanded, made to incorporate larger ideas and to approach more and more to an understanding befitting the Sons of God.

"Omnipresence" holds within it every significance of which we think, to which we can aspire; everything which, praise God, we shall some day come into closer relationship with, which we shall penetrate and be penetrated by, when we have learned how to abide in that which is our life, our being, our salvation, our all.

In Omnipresence we have learned to detect some definite blessings which we are striving to make a part of ourselves, and to which we are so trying to weld our souls that they will never in any case be absent from us. Foremost among these is what we call life, conscious existence. In conscious existence are essentials of which we must acquire knowledge in order to make life a success in the sight of Omnipresence,—the success paramount, transcending anything of which we have dreamed in our ordinary acceptation of the word.

One of the important elements we have recognized in Omnipresence is wholeness; this in itself includes all

those joys which we must have to produce harmony in life. In the first place, we accept wholeness as a perfect physical condition. But one does not need to go very far into metaphysics to know that a perfect physical condition is absolutely impossible without a perfect mental or soul condition; that to be whole there must be a perfect correspondence between our souls and the great Oversoul Principle, God, Omnipresence. We must accord with that which gives us intelligent being. There cannot be wholeness with any part of a perfect adjustment lacking in our connection with the Source from which all spring, the Source which sustains and exemplifies itself through us.

We have acknowledged that there are other gifts, beautiful gifts, in Omnipresence, and we are learning to cultivate these, making them objectives in our development. One we might name is happiness; another, prosperity; still others are included under the general terms of well-being, mercy, goodness, love, patience, gentleness.

We require healing in so many ways that I have ceased to use the word heal as applying only to the flesh consciousness. It properly covers every adjustment that the soul of man has to make; it applies to the inner and the outer view of things, to the whole sweep of life, and in particular instances must be brought to bear where there is need of a closer union between the soul and God. The lesson of the text deals with the gift of healing as applied to the physical consciousness, and leaves us to develop the deeper values of the healing pool which we must each open in consciousness.

The law of the pool is that in dealing with Omnipresence we can strain out of our consciousness all its modes but one. We can strain out everything but the idea of physical health, and we shall have physical health in an abounding plenitude. We can strain out everything but financial increase, and in so doing we shall find ourselves greatly prospered. We can strain

out everything except love; then all people love us, and we love everyone. But the rounded life, the life that nearer approximates God, is the life which exemplifies all these modes of Omnipresence, and many more besides. By the straining out process here indicated, we form a pool in consciousness, a pool in which we find the particular healing which we seek.

At times it becomes necessary for us to clear a pool, so that we can bring the consciousness up to a closer likeness to the Absolute, in some particular respect. Wherever there is an apparent lack, we must do this for relief, healing. It is not always an easy thing to do, and rarely is it done in a moment's time. But it can be done by patiently straining out each thought that denies the presence of the blessing which we seek, and by that further action of denial which insists upon seeing and believing the fact and possession of the particular blessing, because of Omnipresence.

We know that the mind has the power to clear whatever pool it desires. Midas strained out of Omnipresence everything except gold, so that his touch became golden and his greed reacted in a curse. Others have strained out everything except power; these became tyrants, degrading and abusing their fellow men. Jesus Christ strained out of Omnipresence whatsoever he listed at the moment. Sometimes he strained out want, and produced a pool of plenty; sometimes he strained out revenge, and cleared a pool of forgiveness; sometimes he strained out hate, and there remained a pool of love. In today's lesson we find him clearing a pool of healing, and it was to such as this that the sick man came.

Life, as we live it, is a matter of habits. The starry hosts of heaven are driven and bound together under a system of habits; governments are formed of habits; social and domestic laws are other aspects of the soul's inclination to habitual practices. A habit is good or otherwise, according to its origin and effect. The good

habit is what we are striving to accomplish, and the prime habit in which we are trying to drill ourselves is the habit of never losing our connection with Omnipresence in any aspect of consciousness.

The sick man had come to the pool year after year, but he had no one to put him into the water. How did the man who was unable to step into the pool get from his home to the pool? This is a metaphysical movement. We observe it in ourselves. There may be a habit which we are trying to overcome. We clear a pool of healing, and bring ourselves up to it, time after time. We know that we are already healed—but the infirmity stays. The pool is ready; the urge within spurs us to the brink, but some habit of unbelief keeps us from making the successful effort. We think that we must have some man put us into the pool; we must have a practitioner, a change of environment—some help from the outside. The effect of the sickness habit is chronic invalidism, and the development of a conviction that, after all, some diseases are incurable without the aid of something nonresident in us.

There is a force within, which, when joined to, does the healing all at once. I am not sure that in every case instantaneous healing is profitable. It certainly never is permanent unless at the same time there is aroused a spiritual alertness which will build under the new condition a solid foundation of unity with Omnipresence, and so make relapse impossible. If we have been working thirty-eight years, as did the man of the lesson, or if we have been really working one year, we have constructed the firm foundation of faith, the steady reliance on the fact that there is something that can heal and keep whole. Then, when the healing comes, it is done forever. We cannot call the case under consideration an instantaneous healing. The man was thirty-eight years doing his preparatory work.

Our preparation cannot be gauged by the length of time it takes us to get into the pool. The criterion is the

result of the plunge. What we go through is not so very important; how we emerge is wholly important. The sensation called pain is the central feature of sickness, and mere relief from pain is not healing. Pain is the friction of resistance to a distinct movement of the Spirit of God, trying to do something through us. Real healing is bringing the soul into a state of mediumship for God's activities. It may be instantaneous; it may require thirty-eight years. The instant we are able to let the Spirit of God move fully where it stands and pushes, the sensation called pain is released, and the work of God is done.

If we intelligently treat the so-called hindrances of life, pain, defeat, grief, sickness, discord, as signs of Spirit's seeking, knocking, wrestling for freedom, an effort by mute appeal to liberate Omnipresence as a guide and help to humanity, the thing called sickness will be forever blotted from human experience. There is no permanent healing until we cease putting up barriers between Omnipresence and its outflowing through us, until we get to the place where pressure in mind or body is met by an immediate throwing open of the doors of the finite that the Infinite may step forth and do its work.

The lesson tells us that it was a sabbath on that day. There is never a work of God performed except upon a sabbath day. It is after our work is done that God comes and completes the work which it takes us and him in consecutive effort to accomplish. He works through our arms and brains, while in the day of toil; the healing bath is prepared by labor, the final step being descent into the pool. But after all is prepared, the busy week composes itself to the calm of the sabbath, in which Omnipresence blends with us.

Jesus Christ knew the law of the sabbath, and because he knew it he broke the Jews' idea of it. The surface mind of the soul is the Jew of life: it thinks everything must be done by might and by power, and

leave a vacancy for God to inhabit as the sabbath. When the Son of Man came in his beautiful ministry among the children of Abraham, and did the works of God on the sabbath, it was a particular grievance to the Jews. Observe the parallel: We argue with ourselves; we labor with ourselves; we sit down and affirm, we get up and affirm; we would take the kingdom of heaven by storm in order to get hold of the Spirit of God, but it is not until the sabbath, when rest and confidence come that the work is done. I know that I have never yet been able to make a wholly satisfactory demonstration until I came to the point where I said: "You look like a blessing, but I am not dependent upon you. I can be happy with you, or I can be happy without you." When I get into that peaceful, nonresistent state, the blessing fills it, naturally. Receptivity is what is indicated in this lesson where it is said, "it was the sabbath on that day." The man had worked for thirty-eight years, and had probably gone away disappointed and resentful that each time another had stepped ahead of him into the pool, but when he reached the mental place where he could give it all up, it came, and he was healed in the quietude of the Spirit, the sabbath of God within.

The final point in the lesson is the fact that when the Jews took the healed man to task and demanded that he tell them who it was that had commanded him to break the law of the sabbath, he said he did not know, and the vengeful Jews could not find the healer. The account mystically relates that "Jesus had conveyed himself away." We find it like this in our experiences; when we have received a blessing, the Christ seems to move out to some remote place, and we are not in conscious touch with him. You remember that Jesus told his disciples that it was expedient for him to go away. He went that they might be thrown upon the resources of the interior Lord, externalized in the Nazarene.

The argument runs through the whole gospel text.

The sinews of the soul must be developed. Otherwise, man never would have become man, and never could become superman and Lord. Working in faith strengthens faith, and with the Lord invisible, hidden by the multitudes of daily thoughts that throng us, we must, in self-defense, gird our minds with the fact that the Christ is an ever-present, infinite power, omnipotent in word to decree and to effect. After he has revealed himself in a gift, he disappears that we may establish that gift, and be ready for the next one. If we keep still when the Lord is moving softly in our souls, he reveals himself more plainly. If we do not question, if we do not importune for more than we can use, if we do not press upon him to do this and that when we should be quiet and let him have his sweet, silent way in us, we find that he communes with us, lives in us, becomes a benediction upon our lives. But the minute we crowd him, pursue him and ask for further blessings, when the need is that we should work out a present blessing, he conveys himself away and we do not see him until the real need comes again.

The Jesus Christ consciousness is the healing pool of life. We daily work to strain out of our concept all things that are unlike life as God conceives it, so that if we momentarily forget and accept the outer aspect as the reality of life, we can step into the pool and be healed. There are no more disappointments for us, because we know that the Spirit of God works with our spirits to do the thing which should be done. There are no fears that another will step into the pool ahead of us, for the pool is as wide as the universe. There is no attempt to forestall another, for the pool is Omnipresence. We step in, baptizing the thirty-eight years or the one year of preparation, and we emerge, clad in the immortal splendors of God's life, the life which the silent, invisible Lord assures us in the sabbath of the soul, shall be, not the reward, but the result of a quick obedience to whatsoever he commands us.

EQUIPOISE, OR TRUE UNDERSTANDING

ETHELIND LORD CAMPION

OD, or Principle, or Infinite Intelligence, must compass the *allness* of Good in all its attributes—wisdom, love, health, happiness, etc.; in this abundance lies the blessing which we term "material" success.

If this Principle of goodness is omnipresent—though sometimes concealed as the Principle of Life is hid in the kernel of wheat,—then wealth, (abundance, richness) is so. It is—and it is *so*—as God is so. Faith in the commonality of Good, optimism that knows no fear, even though it seems to walk through the valley of shadows; it breeds joy, buoyancy of mind, happiness, health, and the manifestation of the All-Good.

The sense of *God present*—a very present help in time of trouble—eliminates all evil, all loss, lack, and dis-ease of mind, body or affairs, because it does away absolutely with that hydra-headed monster—fear. This present Good is satisfaction and success.

As I make my at-one-ment with the idea that I am one with the all-embracing goodness of Principle, I begin to act on that belief, and so bring into my external world the manifestation of the good which I essentially am.

I perceive that if I am one with God and Good, logically, my brother enjoys the same unity, and is also one with me. Thus to hurt, or rob, or defraud my brother would be to injure myself—and so I come to care for him and look after his interests as my own.

With this free-flowing consciousness of love and unity, this amalgamation of interests and desires universally established, there will be no selfish clutching; no congestion in the body of humanity—no over-supply

for one member, no lack in another, but each will be supplied with all he requires. "For I say not this that others may be eased and ye distressed; but by equality: your abundance being a supply at this present time for their want, that their abundance also may become a supply for your want; that [again] there may be equality [or equalization]: As it is written, He that gathered much had nothing over [plenty, but no waste or hoarding]; and he that gathered little had no lack." In other words, a perfect circulation of the abundance of good, with no limitations or reservations.

The proper circulation of the blood is a perfect balance of the weight of the blood and its life-conveying forces. As the blood leaves the heart, blood enters the heart; as love is given out, so love is received; as ideas are born out of the mind, ideas are conceived in mind; and when we understand this perfect law of adjustment, of equilibrium, we will see a great light, and begin to understand that as we wisely disburse money, so will we find money flowing back to us to preserve the balance.

This understanding of balance, this equal poise, embraces equity, or discrimination. In it is a proper sense of values, of fairness, of uprightness; using it, we become truly reasonable in our dealings with our fellows, and dare to be candid and unafraid. We become impartial; we do not claim more than we are willing to allow; nor, on the other hand, do we give unwisely—whether it be the giving of time, or money, or service. And thus discriminating, we learn to give every man his due, "according to reason and the law of God to man!"

The law of God to man is "a just balance;" that is, equal poise, equality of rights, and the divine justice of understanding love. That love is sufficient for all! The equity of love knows no separateness; having all, it freely gives all, and is conscious of still possessing all.

Omnipotence is the fraternity, the brotherhood of

equality, the recognition of an absolutely equal right in all power, with no inhibition in its use.

Omniscience is the Divine Justice of true understanding, which comes not from the intellect, (which is always cold and hard), but from the Infinite Intelligence which embraces and radiates love as well as power and wisdom.

The intellect condemns and makes distinctions; it believes in the need and the justice of punishment; it institutes the law of cause and effect, and demands an eye for an eye, a tooth for a tooth; but in the law of Christ there is no condemnation; there is only the understanding love which saves to the uttermost, even from the law of sin and death. The human self of us makes laws—laws that work a hardship upon, or are unjust to, some persons or classes of persons. There is no human justice without its attendant injustice; "them that are without God judgeth." And we who go about demanding justice of the human, saying, "All I ask is to be justly treated," will find our little feelings hurt and outraged very often. For not until justice is informed with divine love and wisdom will it accomplish its real mission, that of giving equal rights to all concerned. The loving-kindness of the Father's justice holds no desire for punishment, or belief in its efficacy; all that he requires is that we stray from him no more. Love is indeed the filling full of the lack that exists in man-made law. It is the weighing in the scales of God-Judgment; it is the equal poise, or perfect balance of God in man; the equality of man in good; it is the true understanding of the allness of good as the inalienable right of our neighbor as well as ourself, of ourself as well as our neighbor. "A just balance and scales are Jehovah's."

"Whatsoever we treasure for ourselves, separates us from others; our possessions are our limitations." Anything hoarded depreciates in value, non-use is a form of waste; therefore it is realization we should seek, and not possession. Wealth used is the only real affluence;

Jesus teaches this truth in the parable of the pounds and talents. Trade ye herewith; exercise your talent, work your money, increase your power; for stagnation is first congestion, and then death; through action alone comes increase—that plus consciousness that makes for happiness. If we clutch at, or tighten our hold on any good, be it wealth or power, friendship or love, we are cutting off the circulation of the vital forces which keep it sweet and clean, and presently decomposition sets in, and its beauty and use are gone.

The rich young ruler who came to Jesus desired above all things the understanding of life which the study of the ancient law had not supplied him. Jesus looked searchingly at him, and loved him for what he saw in him of purity and strength of purpose. He realized that he might become a force, a vital power in the work if he could be brought to an understanding of the over-law of God, and to an appreciation of who and what he himself really was.

"You have much," said Jesus, in effect; "much that shall profit you, much that it is good to have; but you lack the one essential thing that would give you eternal life, and lift you above all limitations and fear of loss. Break loose from the things that bind you; rid yourself of false beliefs; give away the wealth that has become to you a reality instead of a symbol of reality—and follow *me*." But the young man went away, for that time at least, grieved and without understanding, for he had a great accumulation of limitations and hindrances.

Not that riches in any form are in themselves wrong; it is not possessions, but attachment to possessions, their over-valuation and consequent hanging-on to, that is to be guarded against. It is the sense of personal ownership, the belief in possible loss, that makes it hard to enter the kingdom where everything good is free. To hold on to any possession is an acknowledgment of fear, and the attitude is based on the idea of

separation from God and our fellow man. In the pursuit of wealth we may gain things, only to lose the richness of love, of life, of happiness, of understanding. "He who thinks only of accumulating material riches, is unable, with his ego continually bulging," as Wells puts it, "to pass through the narrow gates that guard the way to the spiritual world," which is the world of perfect adjustment of supply and demand, of desire and fulfillment, of ability and performance, of idea and expression, of conception and execution.

So Jesus emphasized the necessity of abandoning all accumulation of false beliefs, of giving up attachments, of escaping from the limitations of externalities, of renouncing the small to gain the great, of getting out of bondage into freedom. "To gain," he taught, "even in this day, at this time, an hundredfold." To follow the Christ consciousness is to come into the realization of unity and harmony. "I am the Alpha and the Omega, the beginning and the end;" there is no great or small, no first or last, in God; neither is there fear or sense of separation, but only the richness of *allness*.

Jesus did not desire to separate families; to create enmity and discord, or to denounce the sanctity and beauty of human relationships, but that the thing really necessary is the willingness, the readiness, to relinquish our attachment to personal belongings, material beliefs, concepts of evil, and the idea of owning, generally. We are not actually aware of having as long as we say, "This is exclusively mine," for non-attachment is the law of God.

We are to rid ourselves of false ideas about possessions, but not necessarily to live in huts, go clothed in rags, or starve in a land of plenty; and so long as human relationships endure, we are to be true to the love involved in them, and to work out their seeming problems truly.

Non-attachment is the discrimination of equipoise.

Equipoise is balance.

Balance is justice; adjustment; right judgment; understanding.

Justice, in the last analysis, is Divine Love.

Love is harmony.

Harmony is heaven.

Heaven is freedom, and

Freedom is the perfect outpicturing of Infinite Abundance in health, happiness, wealth!

STATEMENT

My apparent lack is filled by God's abundance. I am one with Good. My seeming sickness is counterbalanced by Infinite Health. My sense of sorrow is equalized by the fullness of Joy. In the scales of God's Infinitude, Justice is in perfect equipoise with Love; Understanding and my consciousness are mutually related and uniform.

In the same degree that I perceive my Divinity, I acknowledge Divinity in my brother. The image and likeness of God is stamped on every soul. Recognizing this, I equal God's understanding—I am weighed in the scales of his complete perception, and am not found wanting.

The perfect balance of God in man is established now.

I and the Father are one.

Think beautiful thoughts and set them adrift
  On eternity's boundless sea!
Let their burden be pure; let their white sails lift,
And bear from you the comforting gift
  Of your heartfelt sympathy.

For a beautiful thought is a beautiful thing,
  And out on the infinite tide
May meet, and touch, and tenderly bring
To the sick, and the weary and sorrowing,
  A solace so long denied. —*Exchange.*

REST

MARIE FISCHER

"Come unto me, all ye that labor and are heavy laden, and I will give you rest." Jesus, many hundreds of years ago, spoke these words to the weary and heavy hearted, and but few understood him. In these days it seems that the world wants and needs rest more than ever before, more than anything else. The poor are weary of their poverty; the sick are weary of ill health; the workmen and workwomen are weary of the long, monotonous hours required of them by their employers; the employers are weary of discontented employees; the rich are weary of seeking pleasure and satisfaction, which in spite of their wealth they never find; the talented, the genius is weary of fame. "Vanity of vanities, all is vanity." Yes, and all will remain vanity so long as happiness, peace, rest, satisfaction are sought in external things. The seat or home of peace and rest is within your own heart. You will find it nowhere else.

"Come unto me;" Jesus did not mean to come to the man Jesus; he meant that all must come to the Christ within. Each one of us has Christ within his own soul, but we have not listened to his voice. We have been so busy with the outer things, the cares and pleasures of the world, that the "still, small voice" within has been completely unnoticed. It is there, however; you cannot wholly smother it, for it is the voice of the real man in you. The outward appearance is not you. *You* were made in the "image and likeness of God," and that "image and likeness" is within you, waiting for a chance to manifest itself outwardly. " Come unto me," means come to yourself, come to your Christ-self, and you will find rest unto your souls.

Men are now talking peace, as never before. They plan to make peace, but they no sooner get together for this purpose than the old dissatisfaction and unrest

begin all over again. They evidently have not heard the voice that says, "Come unto me, . . . and I will give you rest." "I am meek and lowly in heart."

If we would have peace, real peace, the peace of God, which is far greater and better than any man-made peace, we must become meek and lowly of heart, like our elder brother Jesus. The hearts of the peace-makers must be purged of pride, of vanity, of selfishness, of greed, of vengeance. As long as these things are in the hearts of men there can be no peace on earth.

If all those who desire peace would just drop the affairs of the world for a while and cultivate acquaintance with themselves, get to know the Real Man (the *I Am* or Christ Man) within themselves, they would find ways and means of making peace which would surprise them, and which would work like a charm with the wildest and most bloodthirsty peoples and nations. They would know that "All authority hath been given unto me," and the beauty and simplicity and might of that power would be startling.

How are we to get this power, this peace, and all other good things? Let us take the admonitions of Jesus for our guide. He says, "I am come a light into the world," and again, "Follow me." Now, it is easy to follow one who goes on before with a light, isn't it? So we will follow Jesus' directions; he knows the way, because he has traveled it. He tells us, "Seek ye first his kingdom, . . . and all these things shall be added unto you," meaning that everything necessary to happiness and satisfaction will be added. We have all been looking for happiness and satisfaction, but have we sought these things in the kingdom of God? Jesus tells us, "The kingdom of God is within you." It has been there since the beginning, but we knew it not. In this kingdom is our God, waiting to give us all good things, if we will but get acquainted with him. Do we know who God is? He is our Good (God). The two words mean the same thing, and God gives us himself (All-

Good), just as fast as we can receive him. There is no end, no stinting to God's bounty, except as we stint ourselves in thought about God.

Get quiet and learn to know your God, and prove for yourself how he pours out his good upon you. *He loves you*, for he is Love; and when you have found him, he sings a song in your heart, and peace and plenty and love and joy become your portion. These gifts are for everyone. We are all God's children. There is no selfishness in the kingdom of God. When we enter there we forget our narrow, little worldly loves that tie us up in families, in clans, in cliques, in classes and castes. We are all free and are all equal in the Christ Spirit; there is none higher, none lower, for we are all one. When I see or hear of a person seemingly very miserable, or wicked, or vicious, I let my heart speak to his heart (which is the way God's children communicate with each other), and tell him: "I know you are my brother; deep within you is the Christ, the same Spirit that is within me, and through Truth within you, you will be led to the light; you will find our Father, even as I have found him. I love you, my brother. You are not 'down and out;' you are not wicked; you are the Son of God." If a great personage tries to frighten or overpower me with his greatness, I smile within myself and say, "We are brethren; I am the Son of God, and so are you; God's love is in us both and leads us both to do his will; there is no high and no low in God's kingdom; the Father loves us all alike."

You may ask, "How am I to get into this wonderful kingdom of God within?" Jesus says, "Seek, and ye shall find." If the desire in you is strong enough, you will seek with your whole heart and according to the Law, you shall find the kingdom. You can depend on that promise. The God within you is everything that is good.

Jesus said, "Have faith in God." If we have faith in God we will also have faith in his kingdom. At

first faith may be small, but it will grow with exercise and use. Light and understanding on many dark points will be discerned; they will increase faith, which in turn stimulates your courage to investigate further.

The greatest and best help to the kingdom, is Love. Remember that God is Love, that you are his child, and that it is through you he chooses to express his love to others. Think on this thought day and night: "I am here to radiate God's love to all creatures. I have nothing to do with condemning, judging, criticising. God knows nothing of these things. I am here to express his love, his goodness, his peace, his joy, and his prosperity. I do not condemn myself or anyone else. I love everything and everybody." If you follow this plan you will find yourself very soon in that kingdom where all good is added. See no evil in yourself or in others. The more good you see in others, the more good you will have in your own life, and the more good you can do. Do not overlook loving the animals, for they are also God's children. It is through man that the animals will be freed from bondage and regain rest. The time is at hand when all cruelty must cease and love reign supreme. Then there will be no wild beasts, for they will have learned the law of love from man. No one will harm anything, for we are all one family, and members of the same Body.

Turn from the Past with its old regret;
  Harvest the wisdom and shut the door;
Turn to the dawn when the sun is set,
  Turn from the chill of Nevermore.
    Learn to forget.

Is there a past with a judgment-debt?
  Do what you can, then, make your pledge;
And, turning away from the memory-fret,
  Live on the moment's brittle edge.
    Learn to forget.

—*Edwin Markham.*

CHRIST, THE ONLY BEGOTTEN OF THE FATHER

Story Covering Lesson Two, Part Two, Unity Correspondence School Course. Written by

ALICE RUTH

The farmer and his guest were sitting on the porch one fair Sunday morning in June, enjoying the pure air and the view of vast fields of green, growing crops, which stretched out many acres beyond the trees, vines, flowers and rose-covered arches surrounding the farmhouse. The birds and bees, flitting among trees and flowers, were sounding notes of joy and praise. The farmer in his new-found joy of believing in God, turned to his visitor for more enlightenment.

"It is easy to believe God is in all this charm of nature," he said, "since you have so well defined his character, but what of the man Christ Jesus? I have a dim recollection that back in my boyhood days, when I was compelled to attend Sunday School, they talked a three-in-one God, which they called Father, Son and Holy Spirit. I never did understand it. Christ seemed to me more real than God. Surely there could be no Christianity without Christ. There would be no excuse for having the New Testament unless he really lived the unique life it records of him, for it is nothing more than a history of the life and doctrine of Jesus Christ."

"He lived it, without a doubt, my friend," said the visitor. "Too many people would gladly have disproved it long ago, had it been possible. He was truly Christ, the only begotten of the Father. Metaphysicians, in explaining the Trinity, use the terms Mind, Idea and Expression. God is the One Mind. Man is created in the image and likeness of God, therefore he partakes of the quality of the Mind from which he springs. A watchful study of our own mind reveals how the One Mind creates.

"Everything we behold was first an idea, and back of the idea is mind. When the idea is expressed, or pressed out, it is brought forth into visibility. Elias Howe invented the sewing machine, but first he had to image the idea in mind, and give it expression by thinking upon it. The sewing machine is the manifestation of the idea expressed.

"Man was first an Idea in Divine Mind. The expression of that Idea was Christ, the Son, the first-born, the Perfect Man-Idea, the offspring of the One Mind. The Son, being the expressed image and likeness of the Father, is perfect even as the Father is perfect.

"Christ is the first-born, or original Idea of Man; 'The image of the invisible God, the first-born of all creation.' 'In him dwelleth all the fulness of the Godhead bodily.' As the Son has all the characteristics of the Father, he is eternal, omnipotent, and omniscient."

"How can this be true of Jesus Christ?" inquired the farmer. "He only lived thirty-three years, according to the record."

"About that length of time elapsed between his birth and crucifixion," replied the visitor, "but that was not the beginning nor end of his life on earth, for he said, 'Before Abraham was, I am,' and 'Lo, I am with you always.' As his great trial approached, he said 'And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.'

"Another thing to keep in mind is the distinction between Jesus and Christ. Christ is the perfect Idea of man, or thought of man, in God-Mind. Jesus is the perfect expression of that Idea. Jesus Christ is the Perfect Man demonstrated.

"Jesus Christ claimed nothing for himself. All his claims were made for the Son, the Christ within, which he came to express.

"In the first chapter of John, we read, 'In the beginning was the Word,' that is Logos, or Thought. The Word or Thought was with God, and the Word

(Thought) was God. All things were made by God, that is by Thought. The Logos identified in Substance is the Christ, the Son, the living or creative Word that was with God in the beginning. The beginning is the eternal now, and Christ is eternally associated with the Father in the glory of creating. Therefore, we honor the Son even as we honor the Father for Jesus said, 'I and the Father are one.' The one Father-Mind is in its Idea, and the Idea is in the Parent Mind. Though they are one, the Father is greater than the Son, as that which begets is greater than that which is begotten. Jesus denied his personality and identified himself with the Son, the Christ within. Herein lies the secret of his power, and his capacity to prove himself equal to every occasion.

"At a wedding in Cana, to save the host from embarrassment because of the lack of wine, Jesus turned the water into wine quickly and successfully, and so quietly that the guests unsuspectingly commented on its superior quality. When money was needed, he directed a fish to be caught, and sufficient money was taken from its mouth to meet all requirements. Christ Jesus was a bountiful host to thousands of hungry people when the only visible supply of food was no more than a small basketful. When the widow wept despairingly over the death of her only son, Jesus spoke the word of Life that restored the precious son to his mother. Even those too far away for him to visit felt the power of his spoken word and were restored to health. He calmed the furious sea when his companions feared a shipwreck. When the lepers, those social outcasts who, while living, were legally dead, besought him for help, he cleansed them, thereby restoring them to citizenship, to home and to loved ones. He gave sight to the blind; truly, 'he went about doing good.' So powerful is his influence even to this day that throughout Christendom no legal document is of value without the date of his birth upon it. Yet the Hebrews, whose

prophets had for ages predicted his coming, failed to recognize him because they knew not the true nature of God.

"In the light of spiritual understanding we know both the Father and the Son as our own indwelling Life, Substance and Intelligence. We are the Sons of God.

"Jesus, who demonstrated his sonship, is our Elder Brother. He taught us of the Father and of our sonship. By his living words he made it possible for us to be quickened to a consciousness of the Christ within us. This consciousness is the 'light which lighteth every man, coming into the world.' This light overcomes the darkness of ignorance and materiality, and reveals the glory of the indwelling Christ of God."

The visitor noticed that the farmer's wife, who had silently joined them, sat near in a listening attitude, while other members of the household had gathered around.

"We are all interested," said the farmer. "Make it a Sunday morning service, since you have an attentive audience."

"We were speaking of the Word," resumed the visitor, "the Divine Idea of Perfect Man. The Word is the seed. We receive it by faith, that is, we believe we are begotten of God, and thus the seed sown in our consciousness by the Father, is quickened and brings forth after its kind. God's Idea of man is that man shall express Life, Love, Substance, Intelligence, Strength, Power, and all other qualities inherent in Divine Mind. To manifest Christ we must express these qualities. We must abide in him, that is, think godly thoughts. Jesus was always conscious of the Omnipresent Life, Love, Intelligence, Substance and Power, flowing in and through him; thus he continually realized his oneness with the Father, and through this realization performed all the so-called miracles.

"As a teacher, he transcended all intellectual science, because he taught spiritual truths that belong

to a higher domain than the intellectual phase of consciousness. He said, 'Whatsoever ye shall ask of the Father in my name, . . . ye shall receive.' 'Ask, and it shall be given you.' Asking in his name means more than saying 'in the name of Jesus Christ.' It means to ask in the Christ consciousness, or from the point of spiritual realization that 'I and the Father are one.' As a teacher, Jesus has shown us how to reach this high plane of consciousness.

"Jesus said, 'He that eateth my flesh and drinketh my blood abideth in me, and I in him.' His blood is life, his flesh is Spirit-Substance. These qualities are appropriated by the mind as spiritual thought. Both mind and body are transformed; they take on the characteristics of the dominant thought. Spiritual thought is the bread that cometh down from heaven, that a man may eat thereof and not die. Jesus demonstrated in his life the truth of these precepts. He said that his disciples should do even greater things than he had done, and metaphysicians today are demonstrating even as Christ did, proving the truth of his statements. We appropriate the substance of his statements of Truth by laying hold of them with the mind and meditating upon them. We acknowledge God as the One Presence and the One Power. We realize that Christ overcame the world, and because God is no respecter of persons we believe that all men may do likewise. Let our desire be, Increase our faith in the One Reality."

(To be continued.)

"There is a jewel which no Indian mines
Can buy, no chemic art can counterfeit:
It makes men rich in greatest poverty;
Makes water wine, turns wooden cups to gold,
The homely whistle to sweet music's strain:
Seldom it comes, to few from heaven sent,
That much in little, all in naught—
Content."

TWO BAPTISMS

CHARLES FILLMORE

BAPTISM has always been considered one of the fundamental rites of the Christian Church. The church has been divided on the question as to what constitutes baptism; some recognize but one baptism, water; others, two baptisms, water and Holy Spirit. If men understood the real principle back of baptism, they would not give any great amount of power to its form. The truth is that the form is wholly unnecessary to one who knows the true value of the act, for without baptism there is no remission of sins.

The rite typifies two symbolical baptisms, and both are absolutely necessary to soul unfoldment. Someone has said that man, in his outer nature, is a progressive animal, but in his inner character, perfect. Man is the Son of the living God. He must come to the consciousness of this Sonship, and he has the power to do so through following the law of the Spirit. This law is made manifest through thought.

Thoughts make things. Every thought builds forms in mind and body, and these forms become part of consciousness. The making of man in his self-consciousness is very much like making a plaster cast. The artist has his clay and his cast; he puts the clay here and there and everywhere in order to bring out the perfect model. Exactly the same thing is true of the *I Am* in each one of us. We are taking from Universal Substance, from Universal Intelligence, and from Universal Love, the qualities that are necessary to do the work, and with every thought we plaster a little of these elements into the consciousness, and we say, "Behold the man!"

But is that all of the man? No. You tell us that you are becoming more and more alive in your understanding, as you get deeper and deeper into the Truth.

Surely you are; and the Christian religion rightly understood is one of the greatest schools for the development of man in soul and body. But we must understand the Christian religion. If we simply study it in its external form, we get externality; but if we study it in the Spirit, penetrating the Scriptural symbols, then we have the key to every situation, and progress, unfoldment, development are increased and accelerated, and we find that baptism is a divinely instituted rite necessary to the soul's purity.

Metaphysically, baptism corresponds to denial. The thoughts that we are constantly evolving fill our field of consciousness with elements pure and impure. In both the conscious and subconscious mind we are constantly building thought structures, and the body is the burden bearer. The body carries around all thoughts we have been thinking. They are heavy; when folks believe that they are burdened with hard conditions and hard work, they become stoop shouldered. They really are burdened, but it is a burden of thought, and the body suffers in consequence. "From the foundation of the world . . . the Lamb . . . hath been slain." The Lamb is the body.

As an example of thought action and its results, observe those who constantly dwell in an atmosphere of material thought. Their souls are as heavy as their bodies with earthliness. Where is there room for the entry of spiritual thoughts in these? They must have this excess of materiality washed away. Giving up the old thoughts is the process that is pictured as the baptism of John, washing away and cleansing, or, as he said, "I . . . make straight the way of the Lord." It is that attitude of mind which we enter when we first see the Truth.

Truth is not substance to us until we make room for it in the very character of our minds and bodies. The first step in the perfect realization of the true baptism is to unload, to let go, to give up. This is the cleansing,

the washing, the being made white as snow, through the blood of the Lamb. It is the work of John,—that consciousness in us which is willing to be cleansed.

Some of us are in a state where we do not readily receive the cleansing. We do not wish to give up our old ways, our shortcomings, and limitations. We want the new; we want the power of the Spirit; we want the joy; we want the health, but we also like the old and cling to it. If we are not progressing in the new way, it may be that we have not been cleansed of the old thoughts—have not received the full baptism. We must be willing to deny to the uttermost all our sins and shortcomings. If we enter into this Christian discipline, we shall be willing to let go of every error.

Such is the thorough nature of its work, that there is no stopping place in the great process of spiritual cleansing. When the law begins to work in man, it goes to every part of his being; it carries health; it carries purity; and when we say to you that you must deny your sins, that you must be cleansed and purified with the cleansing and purifying power of the Holy Spirit, we mean that you shall apply a definite process, a baptism, a giving up of all the old ways of thought, the old avenues of expression. It means a giving up of limitations and shortcomings. It may mean a giving up of the ways in which you have been reared—the ways that you have been taught in the church. In the ultimate it means a giving up of the very body itself. Does it mean death? Yes, death of the body of sin. Jesus gave up his body of sin (material thought), and his inheritance was a body of Spirit-Substance. He received the baptism of John (denial), that the law might be fulfilled in him. We must all receive this first baptism in order that the way may be opened for the second in the quickening Christ-Mind. John made straight the way of the Lord.

The second baptism is that of the Holy Spirit. The first is a water baptism, cleansing; the second is a fire

baptism, purifying. Denial disintegrates and washes away. One can deny the body until it will perish. So all material objects will disappear if we think and talk about their absence. Money, houses, lands, friends and even foods disappear to those who get into the denial habit.

Right affirmation is the creative process of Being. God said, "Let there be light," and it was very good. This creative law, set into action by Supreme Mind, has its fires lit at the center of man's being, but it must be kindled anew to raise both soul and body to the Christ standard. This lifting up is through affirmation, spiritually the second baptism.

It is not sufficient to be baptized with water but once and then rest in that ceremony for salvation. The true Christian is baptized daily, even hourly in some busy souls.

Denials become obsolete as the soul goes forward to perfection. John is pictured as saying that he should decrease and Jesus increase. When we have attained the Christ consciousness we shall neither deny nor affirm, but joyously realize that "I and the Father are one." This realization often comes to one who has in his silent prayers and meditations received the baptisms of John and Jesus. The Scripture says that Jesus did not baptize but his disciples only. This means that the ego (*I Am*) should quicken the inner faculties, and through them baptize the body. When Jesus is pictured as feeding the five thousand, he gave the food to his disciples and they passed it to the people. Here we are shown that the *I Am* depends upon its quickened thought centers in the body to do its building.

It is very important that we balance the two baptisms in consciousness. If, in your daily meditations, you find yourself becoming "heady" it is evident that you have affirmed too much. Then equalize this condition by an attitude of denial. Jesus is our best teacher and guide. When he became too willful he received the baptism by

giving up his will to God. He said, "Not my will, but thine, be done." When he felt the personal ego getting puffed up over the mighty works, he quietly affirmed, "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." He said, "Follow me" and "Keep my sayings." This means that we are to follow him in finding the kingdom of God, which is within us. Jesus fulfilled the whole law of God. He fed the five thousand cells of his body and was also transfigured on the Mount of Divine Understanding. He drove the traffickers out of his temple, but commended the tricky steward. He allowed his flesh body to die upon the cross, that he might fully demonstrate his power over death. These are the paradoxes of denial and affirmation. Do not ask for their meaning from your intellectual viewpoint. Spiritual things must be spiritually discerned.

When we truly love and adore God, and the Holy Spirit dwells within us, we naturally and without effort drop sin, evil and foolishness and live in energetic holiness. Religion is love of God. Religion makes a man larger and not smaller, makes him purer and sweeter and more wise and powerful. Religion helps us to free the soul and to be and to do the very best that it is possible for us to do. All religions lead to the same goal—God. Love of service, labor and work for the good of the whole is love of God and is man's best religion. The more divine a man is the greater his work. A God-loving soul is energetic and never idle.—*Exchange.*

A perfect gift thy Father gives to thee—
Thyself, with all thy powers. Yet all will be
Imperfect, weak and in captivity,
Till thou, his child, give all thyself away
To God and to thy brother, day by day.

—*Theodore C. Williams.*

RELATION OF PARENTS AND CHILDREN

IDA M. MINGLE

FROM time to time, the author has written articles covering the various angles of the idea of regeneration, and its practical application in daily living. The articles were written, not because they were adverse to generation, but because regeneration contains within itself the supreme goal of spirituality. *Where vision is lacking the people perish.*

This article is the first of a series of reconstruction ones which will be published from time to time, and which follow naturally the "John the Baptist" work heretofore set forth, in making straight the way to the perfect Christ manhood which is to be attained in this Christ age.

The elimination of self-deception, self-justification and self-righteousness is the first step toward spiritual unfoldment. Having perceived, free from all prejudice, the necessity of emptying the cup of the human heart of its false ideas and beliefs in customs and practices that are not conducive of eternal good, in order that it may be filled to overflowing with the fullness of Truth, it needs be that we begin at a convenient starting point in man's life, as a base from which to operate toward perfecting consciousness. The convenient starting point is with the child mind, for stripped of most, if not all, of its impressions of conscious activity, it lies, like the potter's clay, ready to be molded into form and beauty.

But before parents can begin to fashion the soul life of their children it is necessary that the family relation as a unit of civilization be understood. Parents must realize first that they are only the guardian angels of souls seeking Christhood; that to them have been entrusted the first steps of disciplining, harmonizing, beau-

tifying and perfecting a soul that fell short of the standard of the Perfect Man, and who, through its present environment is seeking again a closer and fuller union with God.

Whether you believe in the idea of reincarnation or not, no one can be presumptuous enough to insist that man has his beginning at birth and his ending at death. Every parent realizes that his child has more conscious knowledge of himself and his surroundings than he has learned in a few brief years. Not long since a mother of a boy of three confessed to me that her son was wiser than she in many respects. From whence came his wisdom? It came from the One Source of Wisdom—from the Infinite Father-Mother Mind which originally begat the child. A child therefore is not the son or daughter of James and Mary Smith, but the son or daughter of God. This realization does not lessen an expression of love between parents and child, but rather intensifies it, and at the same time, places human relationships upon a purer and a freer foundation.

In this realization, instead of continually seeing and imaging upon the responsive Mind consciousness, which the child is in reality, the likeness of grandmother Smith or great-grandmother Davis, the wise parent holds the child in mind as the offspring of the One Father-Mother, and images the Divine qualities of Life, and Love, and Truth and Harmony upon it, thus calling out of the child mind its inherent and natural Divine attributes.

Heredity is governed and controlled by thought. Family resemblances are due purely to suggestive and similar images held in the mind of the parent or the child, or both. Just in proportion as human, fleshly characteristics may be implanted upon the child through thought upon them, even so continual thought upon the child's Divine inheritance would impress its mind and body with those qualities that are beautiful, constructive and eternal. When this Truth is realized and practiced, parents will have no occasion to bemoan the fact

that their son or daughter shows an undesirable trait of character very similar to Uncle So-and-So, whose life was no credit to the family.

The Truth of the matter is that the soul, having lost its identification as individual consciousness through dissolution of its thought-form (body), is thrown back upon its original creative impetus for expression in bodily form. This is the psychic urge which prompts all desire for parenthood, and comes out of the incentive to render service one to another, however unconscious the parents may be of this fact. It follows, then that the purer the concept of life, and the greater the understanding of soul evolution, the more fitted parents are to liberate the waiting soul and give it the thought influence at conception necessary for its highest unfoldment; for it is at conception that parents invite their children, and the soul begins its body building.

It is an interesting fact that the embryonic body begins with the eye, which is the symbol of light, and manifestation of soul intelligence. Parents either illumine or darken the soul through their thoughts and acts at this period of the progress of the soul to reëmbody itself. Happy is the child who is conceived in wisdom, and welcomed as a member of the family. His chances for perfect manhood is infinitely greater than the one who, as David puts it, was conceived in sin and brought forth in iniquity.

Emerson tells us that "the child is father of the parent." Soul unfoldment is governed by certain scientific laws, chief of which is that we attract, either through experience or through understanding, that which is necessary to promote our progress toward the attainment of our highest good. Children who are ready to be governed by laws higher than those of physical discipline attach themselves to an environment conforming with their dominant desires. This accounts for the difference in the character of homes. It is self-evident that where families are in continual turmoil that this is

the opportunity of the souls involved to establish harmony with each other, with the family love as an incentive. They are seeking to work out certain karmic influences heretofore set into operation.

On the other hand, we note the harmonious home, all the members moving with the current of love toward mutual helpfulness and fellowship. When peace and love have been attained in family relationships, the soul emerges into universal consciousness and becomes a teacher of humanity in a broader and a more impersonal sense. It may be that only one member of a family steps out into the universal, letting go of father, mother, brothers and sisters, for Christ's sake, but it is a scientific fact that he could not have stepped out from the family relation until he was ready. Why then should a soul lament at the breaking up of the family life when it means his advancement and his opportunity of furthering the kingdom of heaven in the earth? The symbol is not despised because it is no longer needed. It is well and good so long as it serves a purpose of growth and advancement.

The mother of Jesus was early called upon to learn the lesson of self-abnegation, for her son, at the age of twelve, chose to be about his Father's business. The age of twelve is recognized in this day as the period of accountability, and the child's capacity to choose the right, and build character constructively, depends much upon what he has been taught prior to this age.

The law of giving and receiving is always operative. While a child may need training along a certain line which particular parents may give it, it does not follow that the parents are exempt from being taught along another line by the unfolding child. Man is mind, having no age, nor beginning, nor ending, and that which is called the family is but representative of different expressions of mental activity, all needed to play upon each other that the whole may be perfected. This being true, it is necessary that a family worship

at the One Shrine if harmony is to be established, and unfinished soul experiences be brought to fruition.

At this time in the evolution of the race many adjustments are taking place, but paramount among them is the reëstablishment of the family life. The stress of the last few years severed bonds of selfishness, personal love and family attachments as nothing else could have done, and placed souls in a position to work out their Christhood in a much freer manner. From now on the family must take its place as a factor for *universal good*, and only an understanding of the One Father, and man's individual relation to him, will alleviate the heartaches attending the adjustments in family life.

The urge for freedom is but the cry of the soul for knowledge of its Creator. This knowledge is best applied to the child mind and parents are best equipped for a harmonious family life if they are possessed of substantial moral character and an understanding of soul evolution.

Physical statistics show that three-fifths of the children born during and immediately after a war are of the male sex. Metaphysical knowledge of soul evolution, and the idea of reincarnation, reveal the reason for this record. Spiritual science would infer that more wisdom is demanded, and this desire registers itself in the manifest world as the masculine element. The positive and negative (male and female) poles of being are always seeking equilibrium. They cannot be thrown out of balance either in individual or universal consciousness without inharmony and disorder manifesting, and nature seeks to balance these poles on the plane of consciousness over which she has jurisdiction.

Spirit is innate in man, and however gross and material the family life may appear, the cosmic urge for enlightenment and more intelligence is continually seeking fulfillment. Parents should realize that the goal to be attained by every soul is perfection; that self-conscious and personal identity must, at some point along

the path of life, merge into identity within the Father-Mother Principle out of which soul consciousness evolved.

All growth is under law. The law governing the unfoldment of man is depicted in the first chapter of Genesis, and is known as the Creative Process. All educational training, whether it be with the tiny infant or with the adult, must be an unfoldment of the Light from within and conform with the seven steps set forth in the Creative Process.

Living is as scientific as mathematics. The better grounded parents and teachers are in the principles governing the orderly unfoldment of children (mind), the better fitted they are to be the molders of the character of the boys and girls who are destined to become the supermen and superwomen of the Christ age now dawning upon humanity.

[AUTHOR'S NOTE—The next article will be devoted to ideas on child training, and will deal exclusively with the first step of the Creative Process—the unfoldment of Intelligence.]

REALIZATION OF ABUNDANCE

I recognize that to manifest abundance I must think richly, speak richly, and act richly.

My whole mind must be like a watered garden, rich and fertile,—rich in Love, generosity and good will.

The fertilizing quality of the mind is Love, which always expresses in generosity.

According to the generous yield of my mind am I "enriched to all bountifulness."

My work is to see that my mind is kept free from the weeds of selfishness, that God's abundant increase may be fully manifest in and through me.—*Good Will.*

The Kingdom of God is not known to a man when God's will becomes his law, but when God's will becomes his will.—*Geo. Macdonald.*

THE OBJECT OF THE CHRISTIAN LIFE

GEORGE CROUCH

"Thy kingdom come. Thy will be done, . . . on earth."

THE problem,—if there be such a thing in the spiritual life,—is not how sin or evil came into the world, but how man may cease from sinning. Every living thing must progress. The act or state of living demands this. To remain still, inert, and non-progressive cannot apply to anything with life.

Man, the highest form with life, is impelled to respond to some power about him, and of which he feels he is a part. To fail to do so lessens the activity of life, but to respond to and fulfill the demands of this impulse quickens man's senses, his faculties, his life. He has life more abundant.

The Christian is one who has more life than he once had, and just in proportion as he answers to the demands of the power impelling him, he expands towards the perfect life—the life of God. The power knocks and urges progression. More life is necessary for the Christian that he should grow, expand, and develop.

But man, mistaking this power as his own, imagines he is self contained, that he is able to act his own part, to progress to greater development unaided. Saul [Paul], the Pharisees, and the Jews thought this. They were satisfied in themselves, and remorseless in persecuting the disciples. Saul tyrannized the early followers of Christ at every opportunity. The Pharisees and Jews were, then, in the same position that men and women are in today. They did not know themselves to be wrong, and their whole idea of righteousness was based on a false conception. They were destructive.

No Christian now, no follower of God in any age or time, can or could be destructive in act, word, or thought. His conception of righteousness would be false, should he try to be. The power of God surrounding man is for construction only. It is man's life to progress, construct, and uplift. Man cannot use any power but this one power. He cannot speak, drive an automobile, or move his body, except by using the God power.

But man is constantly, hourly, and momently misdirecting and misusing this power, in a destructive application, through a conception that he is acting independently, that he can do as he wills with what he regards as his own. That is why Saul [Paul] breathed out threatenings and slaughter, believing his idea of righteousness was right, and that it gave him power to destroy. That was the failing of the Jews and Pharisees, also. That is why the church is beginning to awaken from its inertia. The former ideas of righteousness, although believed to be true, were based on a false conception and on a wrong application of God's power. God's power is to be constructively, never destructively used.

This marvelous power of God, ever within man's reach, must be used as a power belonging only to God, used for the good of mankind. Men must learn the Truth, however sure they may be that their own ideas are right. Saul had to learn, "I am Jesus whom thou persecutest." After the lesson, he received his sight and used the power of God constructively.

The Christian is made. He does not make himself. He is an ordinary man with many blemishes, who is willing to know, strive, live, and recognize that all power surrounding him belongs to God. To use this power to the advantage of himself and his fellow men, he must think and speak constructively. He recognizes the ideal in man, the perfection of man, and by every thought and spoken word, he is building up and fulfilling the

condition of his life—more life—life abundant. The Christian constructs consciously in and through the power of God. He has faith in the Almighty Father, regardless of apparent consequences. He goes on from strength to strength, using this power daily for the common good of all.

Christianity is meant for all. There cannot be an exclusively individual righteousness, or an exclusively personal salvation. It is only when a man is willing to lose his life for all, that he becomes a Christian. "Why callest thou me good? none is good, save one, even God." The man who seeks individual righteousness is selfish and does not understand that his life must be given to God's use for the universal coming of the kingdom. Man does not make himself good, but having come into harmony with God, and having become an instrument for using divine power constructively, he loses his life, he gives his life, he becomes a Christian, a Christ, a Son of God, a Redeemer of other men. God does all the work of establishing his kingdom on earth, and man is merely the instrument for using and applying the power to produce the result. Man lives, breathes, moves, speaks, thinks and acts in God's power constructively, and with benefit to the whole.

This world is a good, beautiful, and heavenly world. It is good to live in, and it will become better as the kingdom comes more fully, as his will is done more completely. These changes will come about by man's accepting more life, and by using power constructively. He will see his duty to every man. He will cease from living the unpardonable sin, the only sin common to all ages, selfishness. No man can ever save his life, or aid others, except by losing his life in self-forgetfulness. Where pride and selfishness are prominent, then the use of God-power is destructive.

Man need never struggle for self when he lives in God-power. "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto

you." That is a definite promise to the man building up in the power of God. The Christian life aims at perfection. Man is perfect only in using God-power constructively. The kingdom of God will come through Christian men and women constructing it by the use of that power of God which is within their reach.

If men do not accept the impelling power surrounding them, they are cut off. The good of the whole is the end in view. Jesus describes such men as "cast forth." He is referring to those who are selfish, those who do not produce fruit, those who will not use their lives, those who are content to use the power of God destructively.

"I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: . . . The branch cannot bear fruit of itself." The grafting or budding of a tender shoot to a tree often fails to take, the sap does not flow, and connection is lost. So it is with man when he fails to respond to the power of God. He will not permit the Christ-life to enter into his composition, and he lives unconnected and unfruitful in his spiritual life. He has no life in himself to construct, to produce fruit, or to fulfill the purpose of his being, unless he be willing to respond to this impelling power, the power of God. Only as man has made connection with the vine which sends forth life-giving sap to every cell of his body, stimulating and invigorating each purpose of his life, can he hasten the coming of God's kingdom, and the doing of his will among men.

It is only the lives hidden in God and to him wholly consecrated which have power to tell upon those which lie on a lower level, and to lift them higher by the very intensity of their own spiritual love.—*H. Bowman.*

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—*Ralph Waldo Emerson.*

BY WORKS IS FAITH MADE PERFECT

What doth it profit, my brethren,
If a man say he hath faith,
But have not works?
Can that faith save him?

If a brother or sister be naked
And in lack of daily food,
And one of you say unto them,
Go in peace,
Be ye warmed and filled;
And yet ye give them not
The things needful to the body;
What doth it profit?

Even so faith, if it have not works,
Is dead in itself.

Yea, a man will say,
Thou hast faith, and I have works:
Show me thy faith apart from thy works,
And I by my works
Will show thee my faith.

Thou believest that God is One;
Thou doest well:
The demons also believe, and shudder.
But wilt thou know, O vain man,
That faith apart from works
Is barren?

. . . . . .

By works a man is justified,
And not only by faith.

. . . . . .

For as the body apart from the spirit
Is dead,
Even so faith apart from works
Is dead.

—*James 2:14-26, Am. R. V.*

THE TRUE LIKENESS OF OUR SAVIOR

The following is a description of his appearance and character, and the portrait was carved on an emerald by order of Tiberius Cæsar, which emerald the Emperor of the Turks afterwards gave from the treasury at Constantinople to Pope Innocent VIII, for the redemption of his brother, who was then a captive taken by the Christians.

This description of the person of our Savior is taken from a manuscript now in the possession of a peer of the realm, and in his library, and was copied from the original letter of Publius Lentullus at Rome:

"There appeared in these our days a man of great virtue, named Jesus Christ, who is yet living among us, and of the Gentiles is accepted for a Prophet of Truth, but his own disciples call him the Son of God. He raiseth the dead and cureth all manner of disease.

"A man of stature somewhat tall and comely, with very reverend countenance, such as the beholders may both love and fear—his hair of the colour of chestnut full ripe, plain to his ears, whence downward it is more orient and curling and wavering about his shoulders; in the midst of his head is a seam or partition in his hair, after the manner of the Nazarites.

"His forehead plain and very delicate, his face without spot or wrinkle, beautiful with a lovely red—his nose and mouth so formed as nothing can be reprehended, his beard thickish, in colour like his hair—not very long but forked, his look innocent and mature, his eyes grey, clear and quick. In reproving he is terrible, in admonishing, courteous and fair spoken, pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep. In proportion of body excellent, his hands and arms most delicate to behold. In speaking very temperate, modest and wise. A man for his singular beauty, surpassing the children of men."—*F. A. B.*

SUNDAY LESSONS

LESSON 11, SUNDAY, JUNE 15, 1919.

PRAYER.—Luke 18:1-5, 9-14.

1. And he spake a parable unto them to the end that they ought always to pray, and not to faint;

2. Saying, There was in a city a judge, who feared not God, and regarded not man:

3. And there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary.

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

5. Yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming.

9. And he spake also this parable unto certain who trusted in themselves that they were righteous, and set all others at nought:

10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week; I give tithes of all that I get.

13. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be thou merciful to me a sinner.

14. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted.

GOLDEN TEXT—"*In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.*"

SILENT PRAYER—*Let the mercy of God descend upon me and cleanse me of all sin.*

Undoubtedly the one thing that stands prominent in the teaching of Jesus Christ is the necessity of prayer. He prayed, or in some such manner invoked the pres-

ence of God, on the slightest pretext. He prayed over situations that most men would handle without the intervention of God. The skeptic often asks why, if he was verily God incarnate, did he so often appeal to an apparently higher one? To answer this intelligently and truly one must understand the constitution of man.

There are always two men in each individual. The man without is the picture which the man within paints with his mind. Mind is the open door to the unlimited Principle of Being. When Jesus prayed he was setting into action these various departments of his individuality, in order to bring about certain results. Within, he was God-identity; without, he was human personality.

The various mental attitudes included in the word *prayer* are not comprehended by those unfamiliar with the spiritual constitution of man. When the trained metaphysician speaks of his demonstrations through prayer he does not explain all the movements of his spirit and mind, because the outer consciousness has not the capacity to receive them.

When we read of Jesus spending whole nights in prayer, the first thought is that he was asking and begging God for something. But we find prayer to be many-sided. It is not only asking, but it is receiving, also. Pray believing that you shall receive. Prayer is also invocation and affirmation. Meditation, concentration, denials and affirmations in the silence, are forms of what is loosely termed "prayer."

Thus Jesus was demonstrating throughout the night over the error thoughts of mind. He was lifting the mortal mentality up to the plane of Spirit through some prayerful thought. The Son of man must be *lifted up*, and there is no way to do this except through prayer.

One who practices exercises of thought-power discovers that there is a steady growth with proper use. The powers of the mind are developed in manner similar to the strengthening of the muscles of the body. Persistent affirmation of a certain demand in the silence

concentrates the mental energies and beats down all barriers.

Jesus illustrates this power of affirmative prayer or repeated silent demands for justice, as a widow, or one bereft of worldly protection and power. Under her *persistence* even the ungodly judge succumbs. The unceasing prayer of faith is commanded in the Scriptures in various places. (See I Thess. 5:17; Rom. 12:12; Eph. 6:18.)

If a man's prayers are based upon the thought of his own righteousness and the sinfulness of others, he will not fulfill the law of true prayer. Self-righteousness is an exclusive thought and closes the door to that great Father-love that we all want. We are not to justify ourselves in the sight of God; we are to let the Spirit of Justice and Righteousness do its perfect work through us.

DEFINITIONS OF TERMS USED

Individuality—That which characterizes one as a distinct entity or particular manifestation of Divine Principle.

Personality—The sum total of characteristics which man has personalized as distinct of himself, independent of others, or of Divine Principle.

Metaphysician—One versed in the science of Mind, or Being.

Demonstration—The manifestation of an ideal when its accomplishment has been brought about by one's conformity in thought, word, and act, to the creative Principle of God.

Affirmation—A statement of Truth. A statement, the central idea of which accords with Divine Principle.

Silence—Silent communion with God. Prayer.

Mortal Mentality—Mind laden with ideas of a mortal or material nature.

Thought Power—The moving force within an idea which gives it expression.

Concentrate—To gather into one body or force.

Righteousness—Right use. Use in accordance with Divine Will.

QUESTIONS

1. Is prayer a necessity to man?

2. To what extent should we pray over the incidents confronting us daily?

3. Is prayer merely beseeching God for something? What other mental attitudes are involved in prayer?

4. What phase of man's being is benefited by prayer?

5. Why did Jesus spend whole nights in prayer?

6. What is the effect of a self-righteous attitude in prayer?

LESSON 12, SUNDAY, JUNE 22, 1919.

LOVE.—I Corinthians 13.

1. If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal.

2. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing.

3. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.

4. Love suffereth long, and is kind; love envieth not; love vaunteth not itself, is not puffed up,

5. Doth not behave itself unseemly, seeketh not its own, is not provoked, taketh not account of evil;

6. Rejoiceth not in unrighteousness, but rejoiceth with the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Love never faileth: but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away.

9. For we know in part, and we prophesy in part;

10. But when that which is perfect is come, that which is in part shall be done away.

11. When I was a child, I spake as a child, I felt as a child, I thought as a child: now that I am become a man, I have put away childish things.

12. For now we see in a mirror, darkly; but then face to face: now I know in part; but then shall I know fully even as also I was fully known.

13. But now abideth faith, hope, love, these three; and the greatest of these is love.

GOLDEN TEXT—"*Now abideth faith, hope, love, these three; and the greatest of these is love.*—I Cor. 13:13.

SILENT PRAYER—*I open my heart to the blessings of Divine Love.*

There is a wide distinction between Love of the divine type exercised by divine man, and love of the human type, exercized by the mortal man. The immeasurable excellencies of Divine Love are set forth in this chapter. St. Paul and Drummond both picture it as, "the greatest thing in the world." The "gifts" enumerated by Paul are faculties expressed by the human mind; neither is a faculty of Divine Mind; it is more than a faculty. It is God! It is God in his highest emanation. It is the Divine Motherhood bestowing itself upon the son, who in turn reflects this Divine Love.

The Greek word rendered, "charity," in the King James Version is *agape*—pure Love. When the Risen Lord said to Peter, "Lovest thou me," he made use of the greater verb, *agapes;* while Peter, replying used the lesser, human *phileo*—to love as a friend.

Peter's denial of his Lord had proved that he had not loved him with the Divine *agape.* Hence, his meekness and hesitancy about using a term indicative of that Love that "never faileth."

1. Though I may speak with greatest—even angelic eloquence—my brilliant oratory, without this all-essential Love in my heart to give my words Divine Power, is "sounding brass, or a clanging cymbal." For in order to be an efficient messenger of the Spirit, all my words must spring out of a heart of Love.

2. Though I have attained the highest intellectual wisdom, and have through that wisdom penetrated the

mysteries of the most occult sciences—even entering the psychic domain, where "prophesy" and psychometry are found,—and though I have gone further, and have learned that unconquerable Faith which is "next-o'-kin" to Divine Love, still, without this Omnipotent Love, as a messenger of the Gospel of Christ I am a failure—"I am nothing." Unless I am "rooted and grounded in Love," my worldly wisdom and psychic powers are of no avail.

3. I may practice the world's idea of "charity" to the extent that I "bestow all my goods to feed the poor"—I may even become a martyr to my idea—yet, unless I am governed by Love, unless the spring of all my benevolence is this Omnipotent "*agape*," my charity, my martyrdom "profiteth me nothing."

4. All the Christian graces spring from Love. Love is very patient and gentle; in Love there is no envy; Love is never boastful of its merits, nor is it vain like its counterfeit, the *philia* of mortal thought.

5. Founded in Divine Wisdom, it behaves not unbecomingly, "seeketh not its own" selfishly; Love is unrevokable, since it can only love; it cannot therefore see evil, nor even think evil.

6. Truth and Love being both Divine Principles, Love "rejoices conjointly with Truth, and cannot take pleasure in iniquity," its hypothetical opposite.

7. Love covers all imperfections—does not even see them; it is perfect in confidence and truthfulness—it never suspicions others; it is perfect in hope, it is perfect in endurance—"for his mercy endureth forever."

8. Being Divine Principle, it is eternally unfailing, as God is unfailing; while everything on lower planes—the psychic and intellectual—such as "prophecies," "tongues" and "knowledge" shall "vanish away."

9. On the mortal or temporal plane of thought, all prophecy, wisdom and knowledge are but partitive—a rudimentary stage of unfoldment.

10. When the highest stage, perfection, is realized,

then the partitive, or imperfection stage, "shall be done away."

11. This partitive realm of human knowledge is not to be regarded as valueless because it is imperfect; it is a necessary step in the process of unfoldment. It is the "childhood" period, from which we are to advance to the perfection of "manhood,"—"when that which is perfect is come" to our understanding.

12. On mortal plane "we see through a glass enigmatically"—life appears as a riddle. "But when the perfect realization is come,"—then the "enigma" of life is solved:—then, instead of partitive understanding, I know God and spiritual things as perfectly as the Spiritual Father knows the Spiritual Son.

13. "Faith, Hope and Love" are the three abiding agencies for my spiritual development. "And the greatest of these is Love;" because Love is God. Faith and Hope are the higher human faculties, by means of which I reach out and lay hold of "the greatest" heavenly things.

DEFINITIONS OF TERMS USED

Emanate—To issue from a source. In metaphysics, usually referring to the silent influence of mind or Spirit.

Divine Motherhood—The brooding, nourishing element of Divine Mind, or God, in which Spiritual ideals are brought to fruition.

Spirit—God as the moving force in the Universe. Divine Principle as the breath of life in all creation.

Intellectual—Knowledge, as independent of feeling. Literal knowledge without consideration of the Spirit.

Occult—Hidden, mystical, supernatural.

Psychic—Pertaining to mental powers not common to ordinary man. Mental powers outreaching the scope of the physical man, but not yet quickened to the standard of Spirit.

Psychometry—The art of detecting and measuring mental processes.

Worldly Wisdom—Wisdom means knowledge, with the ability to use it. Worldly wisdom is knowledge of worldly things, with the ability to use them.

Divine Principle—Principle is fundamental, or general Truth. Divine Principle is fundamental Truth in a universal sense, or as pertaining to God the Divine.

Lower Planes—Planes are the different realms of ideas in which men function. Lower planes are those realms of ideas that are low in standard, or of material character.

Unfoldment—Bringing out by successive development. Growth.

Mortal Plane—That realm of ideas conceived in mortal, or material, consciousness.

Realization—To make one's own in apprehension or experience. To know Spiritual Reality. Development. More nearly complete unfoldment. Evolving the possibilities.

QUESTIONS

1. Is there a difference between Divine Love and human love? Explain.
2. What effect does love have upon our speech? Our general conduct?
3. Is love essential in Spiritual attainment? Why?
4. Do works without love fulfill the law?
5. What are some of the characteristic evidences of love? What human characteristics disappear?
6. Does Divine Love clear up one's mentality? Why?
7. What is love?

LESSON 13, SUNDAY, JUNE 29, 1919.

REVIEW: RESPONSE TO GOD'S LOVE.—Phil. 3:7-14.

7. Howbeit what things were gain to me, these have I counted loss for Christ.
8. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ,

9. And be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith:

10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death;

11. If by any means I may attain unto the resurrection from the dead.

12. Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus.

13. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before,

14. I press on toward the goal unto the prize of the high calling of God in Christ Jesus.

GOLDEN TEXT—*I will praise thee, O Lord my God, with my whole heart.*—Psalm 86:12.

SILENT PRAYER—*Obedient to the Spirit of Divine Love, righteousness is fulfilled in me.*

Lesson 1—God Our Heavenly Father.

This lesson emphasizes the necessity of concentrated action, the bringing of all affairs to a spiritual standard, in order that there be a unity of thought and purpose at all times. The Love of God is the great unifying, stabilizing force in the universe, and in a state of unity with Love, man becomes whole.

Lesson 2—Christ Our Savior.

This lesson shows how the faculties are related to the working out of the Christ ideal, and how each faculty may be raised from the material plane to the spiritual. The faculties listed in this lesson are Andrew [strength], Peter [faith], Philip [power], and Nathanael [imagination]; the other disciple referred to, but not here named, was probably John [love]. Jesus Christ is our savior because he brought this principle of salvation to light. Our part is to walk and work and live in this way.

Lesson 3—The Risen Lord.

This lesson explains the resurrection as being similar to the renewing process which naturally goes on in the body, day by day. This process is quickened to its most effective degree by awakening the Christ Spirit in consciousness. Such a body does not grow old but is eternally new.

Lesson 4—The Holy Spirit Our Helper.

"The day of Pentecost" is that great day in which all of man's spiritual ideas are assembled. It is brought about by acknowledging God as the one presence and power. Through reliance upon God as the One Source, man is sustained in unity of thought and purpose.

Lesson 5—Man Made in the Image of God.

Bring out clearly the idea that man now embodies all the potentialities of God, and that these potential qualities are to be developed by opening every phase of being to the quickening presence of Spirit. Life is brought to its Divine Image by contemplating life as it exists in Spirit. So with substance and intelligence.

Lesson 6—Sin and Its Consequences.

This lesson emphasizes that self-control is greater in importance than one's ability to manipulate and control things outside of himself. Uncontrolled emotion dissipates the forces, but when all the forces are surrendered to the direction of the spiritual *I Am*, the whole man is restored to his Edenic state.

Lesson 7—The Grace of God.

Take into account the far-reaching influence of the grace of God in connection with the restoration of man to his birthright of wholeness. As God is infinite and perfect, he seeks infinite and perfect manifestation in his creation. As an earthly parent desires the highest ideals fulfilled in his offspring, so does God seek that his highest ideals be fulfilled in man, and he is ever ready to go beyond all man's ideas of law in order that this ideal be accomplished.

Lesson 8—Repentance.

True prophecy is the ability to foresee the working out of Divine Ideals in spite of man-made ideas and conditions. Evil lives only in the minds of men, and to prophesy evil is to participate in its support. To train the perceptive faculty to discern the working out of evil is the perversion of a faculty by which man might otherwise find God. To repent is to turn from evil and the prophecy of evil, and to turn toward Good and the prophecy of Good.

Lesson 9—Faith: What it is and What it does.

Consider the extent to which faith is fundamental in all of man's accomplishments. It is the messenger of all our possibilities and the working principle by which these possibilities are realized.

Lesson 10—Obedience.

Spirituality consists in obedience to the Divine Will. "Not everyone that saith unto me, Lord, Lord, . . . but he that doeth the will." This requires openness of mind for none know the will of God except they who have been quickened of the Spirit. Having received the quickening of the Spirit, man must next obey its impulse.

Lesson 11—Prayer.

Emphasize the value of being constant in prayer. Prayer, as communion with God, is not confined to time, place or circumstances. Every moment of one's life should be lived in conscious communion with God as the source of life, strength and ability to do all things. "Be instant in prayer." Let the first thought in meeting any situation be that of prayer, or one of receptivity to the Divine Impulse, that all your activity be a spiritual expression.

Lesson 12—Love.

Mere obedience to the law is not sufficient for man's ultimate spiritual attainment. Love is the predominating characteristic of God, therefore love must be incor-

porated into man's consciousness and expressed in all his activities. To be Godly, man must embody in his entire being all the characteristic elements of God. Therefore, if love is the predominating characteristic in the God-Mind, it must become the prevailing characteristic in man's mind.

Lesson 14, Sunday, July 6, 1919.

THE CHURCH: ITS LIFE AND WORK.—Acts 2:37-45; I Thes. 5:11-15.

37. Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren, what shall we do?

38. And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit.

39. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him.

40. And with many other words he testified, and exhorted them, saying, Save yourselves from this crooked generation.

41. They then that received his word were baptized: and there were added unto them in that day about three thousand souls.

42. And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers.

43. And fear came upon every soul: and many wonders and signs were done through the apostles.

44. And all that believed were together, and had all things common;

45. And they sold their possessions and goods, and parted them to all, according as any man had need.

11. Wherefore exhort one another, and build each other up, even as also ye do.

12. But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you;

13. And to esteem them exceeding highly in love for their work's sake. Be at peace among yourselves.

14. And we exhort you, brethren, admonish the dis-

orderly, encourage the faint-hearted, support the weak, be longsuffering toward all.

15. See that none render unto any one evil for evil; but always follow after that which is good, one toward another, and toward all.

GOLDEN TEXT—*Christ also loved the church, and gave himself up for it.*—Eph. 5:25.

SILENT PRAYER—*Through the quickening power of the Spirit, I am unified in the Brotherhood of Jesus Christ.*

People of a common religious belief band themselves together into an organization, and this organization they call a church. Other people who differ upon some accepted idea of one church, and agree among themselves upon certain other ideas, band themselves together, and another church is formed. So today we have many churches.

Differences have arisen over certain conditions of membership and over the methods by which one fulfills his obligations as a member of the church. These differences arise because of different construction placed upon scriptural teaching. When the real meaning of these points is thoroughly understood, the conflict will readily disappear.

All of these churches agree upon certain fundamental principles. Also, people outside of the churches agree largely upon these same fundamental principles. This agreement forms the whole mass of humanity into one great body. As Christ came to humanity, this great body is the Church of Christ.

However, the Church of Christ has not yet been fulfilled in its entirety, because people have clung to the smaller groups, failing to discern the real Church of Christ.

In order that this Church of Christ be fulfilled, the points of agreement must be enlarged upon; the points of difference must be eliminated through an understanding of the Christ ideal for the race as a whole. The

true Church of Christ will then be the result of unifying all men in the Christ consciousness.

The outworking of this church is first individual, and then collective. Each man must first attain this Christ consciousness, and gradually the wall of difference vanishes as all men come into the same consciousness.

The Scripture text presented in connection with this lesson deals largely with questions of church doctrine. These points will be taken up at greater length in subsequent lessons.

To the individual the lesson means that through obedience to our conviction, the forces of mind and body hitherto untrained in spiritual standards, are repentant and return to the support of the spiritual *I Am*. This opens the way for a spiritual baptism, or outpouring of the Holy [whole] Spirit; through the Holy Spirit baptism one becomes a conscious member of the true Church of Christ.

DEFINITIONS OF TERMS USED

Church Doctrine—Teaching peculiar to a church or to churches in general.

Conviction—State of being convinced.

Spiritual Standards—Ideals which accord with God as Spiritual Principle.

Spiritual "I Am"—The Christ mind. Man's spiritual identity.

QUESTIONS

1. What causes the forming of churches?

2. What is the cause of seeming differences between churches? What will eliminate these differences?

3. What is the Church of Christ? Why has it not been fulfilled in its entirety? How will it be fulfilled?

4. Through what two phases does the Church of Christ pass in coming into manifestation?

5. How does man become a conscious member of the Church of Christ?

Faith

I have faith in the One Presence and the One Power as the Source of my peace and health.

I have faith in the One Omnipotent Substance as the Source of my Prosperity.

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

The Society of Silent Unity is the Absent Healing Department of the Unity work.

It has members everywhere, and helps them in every need of life.

You can become a member of this Society and receive its help if you have faith in the power of God.

We will instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." All letters are confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
June 20 to July 20, 1919

I have faith in the One Presence and the One Power as the Source of my peace and health.

PROSPERITY THOUGHT

Held daily at 12 m.
June 20 to July 20, 1919

I have faith in the One Omnipotent Substance as the Source of my Prosperity.

EXTRACTS FROM LETTERS

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the Divine Law of Life. There is a point in every paragraph that will help someone.

Persons who have trouble with their hearing have a tendency to be self-centered. Perhaps they are not always exactly stubborn, but they are very set in their own ideas, ways and opinions. They are often unwilling to see and acknowledge this, but confession must be made before the difficulty can be overcome through the power of the Spirit. While the cause continues to stand in the way, of course no effective healing work can be done.

We suggest, therefore, that you definitely take up two points with yourself. One is receptivity. Be willing always to "let go" of your own ideas and opinions; be receptive first of all to the true understanding of the Spirit, and then to the ideas and opinions expressed by other people. At least, consider the latter prayerfully before turning from them. The second mental attitude to take is one of attention. Whenever anyone is talking in your presence, see to it that your whole thought is given to what is being said. Even if you cannot seem to hear at first, pay attention, anyway—listen. Stop all other thoughts that may have been thinking themselves out in your consciousness, especially those pertaining to your own self, and put all your consideration on what the other person is saying. Doing these things will go far in getting you out of yourself and in making the proper connection with the outer world and those about you,—two attitudes necessary to keenness of hearing.

When you go into the silence, still self with its thoughts, and listen for the voice of God to inspire you.

In taking your words of Truth into the stillness of the Secret Place within, keep your whole attention on them and on their meaning, and do not let it revert to yourself, or to your personal interests.

Affirm in prayer: "I hear with my mind, and every avenue is open and free."

* * * * *

A great deal of your trouble comes from feeling yourself responsible for others, from trying to carry the burdens of all who are in bondage and limitation. You must set the whole world free, and let each individual live for himself. All have the opportunity to trust in God for freedom. If any prefer to remain bound, that is their responsibility. If one has not faith nor interest enough to write and ask for his own help, he is not in a state to receive as he must receive before he can be healed and enlightened and prospered. Put this proposition before those who have asked you to write for them; tell them how necessary it is for them to exert themselves sufficiently to make a direct request in order to open their minds to receive.

Those who are not interested enough in the Truth to take it up for themselves should be placed fully in the hands of the Lord. Declare for them the truth of being as directed in the leaflet, "Loose Him and Let Him Go." Then leave them in God's hands. Your sister made her own environment through her thoughts and the states of consciousness she entertained, as all persons do. That there was not enough interest or determination to look to God for healing was evident, else she would have gotten that help either through you or through some other person, or direct from the Spirit, ever present with all people.

Please read the article on "Living in the Present," in the booklet, "Gaining the Mastery." Resolutely put away all thoughts of the past, and all anxiety regarding the future; concentrate all your forces in the "now." Place all your dear ones in the Father's hands, knowing

that he loves them more than you possibly can, and that he will care for them when you let go and allow him to do so. Your dreams indicate that in thought you are holding on to your sister. When you cease to do this, you will not dream about her. She represents thoughts that are not constructive, and which you should change to thoughts of life, health, and abiding vitality. The "bay horses" represent the vital forces in your body. The admonition to take the reins and drive the horses yourself, with the consciousness that this would be to the glory of God, is the prompting of the Holy Spirit within you that you must, through the *I Am*, or indwelling Christ-Mind, control and direct your thoughts and the life forces of your body. This will bring life, health, peace, love, truth, and abundant supply to you.

* * * * *

The Following are Points from Letters Written to Students of the Correspondence School

Healing.

In answer fourteen we read, "Through the power of mind over matter, we treat pain." The sense of pain in the body indicates inharmony in the thought about the body. While in this state of mind one should not continue to think about the body or attempt to concentrate upon it, but should first establish peace of mind. He should do this to the point of reaching a great spiritual exaltation, thus making union with the Spirit, the force of which he is to bring into activity in redeeming the body from the sense of materiality, limitation and disease. He is to be absent in thought from the senses and fleshly appetites of the body, and be present with the Lord. (Read II Cor. 5:8.) When he realizes his unity with Spirit, he will find this conviction expressing in his body. Paul speaks of glorifying God in the body and we know that we cannot glorify God until we first realize our interrelation with God. One may then begin to praise his body and to equalize

his forces through speaking words of life, power, love, strength, etc., at their different focalizing centers.

One does not treat through the will power of the mind. Through the will one's spiritual realizations are executed. Healing is not a process of making pain subservient to the will, but is rather the displacing of concentration upon pain with the realization that in God's holy temple there is only peace and life and health.

Healers who dwell so constantly in the realization of the peace and harmony of man's mind and body can declare the Word and get practically instantaneous results. The substance of thought is centered upon the supremacy of Good—upon Good as the one reality.

Righteousness Applied.

We do not believe that, as a rule, one should refuse to vote for any man because of differences in religious belief, but if you discern that this candidate represents a religious organization which has taken unfair advantages to further its own purposes, we should think that the guidance of the Spirit would be followed in the matter of a vote.

This idea bears upon the lesson only in its relation to tolerance. We should always be willing to tolerate anyone's religious or political view, but if a political organization or sectarian power is not conducive to enlightenment, freedom, democracy, etc., conditions need to be met. The sincere Truth student will find that his own indwelling Spirit will help him to handle in a righteous way all the outer activities of the world. Our work is to instruct the individual that he may be an active factor for good in his various associations. Remember that tolerance is not endurance of evil, and know that the true and holy love of God is wise and fearless. The most effective working Truth student will not become detached from his relations to his city and nation, but will willingly let himself be the channel through which the Spirit brings reconstruction, peace and order.

SILENT UNITY HEALING

HEALTH

Pueblo, Colo.—I thank and praise God for his wonderful gift of love. I realize that I am filled, protected, and overshadowed with the love and power of the Almighty. Last February I underwent a very severe operation, said to have been six in one. No one thought I should live and I felt disappointed that I did, for I really felt that life was not worth while. I grew steadily worse until last May, when I had my first healing. One morning I turned on my back and asked God to tell me how I could get relief. These words came to me: "Seek ye the Lord and you shall find him; seek ye wisdom and you shall find it; seek ye health and you shall have it." Then I did not understand why such words came to me, but I repeated them over and over, and instantly I was perfectly easy. I realized right then that it was the power of God, the Great Physician, the creative Cause of all good in the whole Universe. I realized that there was a Spirit in me, and the inspiration of the Almighty would give me understanding. The exercise I took that day far exceeded any that I had been able to take since my coming to the hospital. God be praised for his wonderful strength and unfailing good! I feel sure that I am just now learning how to live; I am just beginning to know what life is. I want to say that Mr. Fillmore will never know how much good I am getting from his lectures. The one, "Truth Demonstrates Itself," meant so much to me. I was not brought up under any particular form of religion. I have visited and investigated several churches, but was never able to accept their view on spiritual things. I thank God that I have found the right and true way. The only regret is that I did not find you years ago. But possibly if I had not had these experiences I should not know how to fully appreciate the heaven I am now enjoying. Our time will come sooner or later, when we shall coöperate with the Great Divine. Let us see only the good in everything and in everybody. May we live above material things, be spiritually minded, and have life and peace. I am inclosing a love offering, but I am sure that there never was a price fixed that could pay for what I have received lately.—*Mary B. Brown*, 115 E. 7th St., Pueblo, Colo.

Washington, D. C.—I am sending a small thank offering—that is, small in intrinsic value, but rich with blessing—because of the recovery of my friend, about whom

Mrs. R. telegraphed you. At that time she was lying in a comatose condition that had lasted many hours. The most famous diagnostician in the John Hopkins Hospital had said there was no chance for her, and from appearances it did look hopeless. I, who had been at her bedside for days, was strangely lifted up through it all, and not for a moment did I lose faith or fail to hold to the Word of Truth. In the midst of it all Mrs. R. called me and informed me that she was going to wire Unity. It was such a comfort and blessing to have this done. My friend's face was purplish gray. She breathed only occasionally, and her eyes were set. An hour later, she opened her eyes and smiled, and you can imagine the effect on us all. Her family physician, a famous Jewish doctor, said it was the work of the Almighty. On my friend's return to consciousness there was a radiance about her. We had all thrown such love and faith around her that the Spirit's presence was apparent. The whole experience increased my faith and made me realize more than ever the wonderful blessing and development that has come to me through a very earnest study of the Unity teaching. I know you are rejoicing with me.—*J. J. D.*

Brooklyn, N. Y.—I caught my foot and fell my full weight on my face. My eyeglasses cut deep into my nose, and I had a severe hemorrhage. My friends were determined to get a taxi, but I refused and went home in the subway. I had no pain. I was filled with Love and the realization of the power and presence of God. There was not a mark on my face.—*K. O. B.*

Morristown, N. J.—Last Sunday I felt that I owed it to my heavenly Father to make a demonstration of faith; so I left off my spectacles, which I had worn for more than twenty years. My Correspondence School lesson was studied and written without the help of the glasses, but not without the help of the Holy Spirit, for which I give thanks. —*H. H.*

Brooklyn, N. Y.—I asked prayers for my mother in healing of goiter and nervous trouble. She now thanks God and Unity, for she is fully restored to health. Please accept the inclosed love offering.—*F. G.*

Toledo, Ohio—I wrote you asking prayers for my little daughter, who appeared to be very ill. The evening after writing you her bowels moved; she broke out in a heavy perspiration, and the fever left her. She has been perfectly well ever since. Accept my heartfelt thanks for your help.—*Mrs. J. W. F.*

PROSPERITY

Glendale, Cal.—I wrote you asking your prayers for the settlement of our estate, and to pray for me during the trial which we were to have in March. Saturday we received a letter from our lawyer saying that Mr. W.'s sister had dropped her suit against us. I cannot find words to express my gratitude and thankfulness to you for this help. —*C. E. W.*

Terre Haute, Ind.—We were economical to stinginess, even with the use of the eggs our chickens layed. We felt that the few cents they brought in were of more benefit than the eggs. Lately, we have been eating eggs, all we wanted; we have been cooking with them, allowing supply to manifest itself by our demonstrating supply. The number of eggs daily gathered has greatly increased; we find them in every corner of the barn, and for the last five days, have been discovering nests of from five to eleven eggs. After such an immediate demonstration it seems that it should be a very easy matter to prove supply in every direction.—*Miss E. S.*

New Orleans, La.—My husband was placed in the position he now holds the first of January, and with the change came an additional dollar a day. Now everything is harmonious. Mr. B. held constantly to the thought that God's work was above criticism, and that he was doing God's work after him. Mr. B. has to put in eleven signals every hour, and he has named them as follows:

1. God—God is in all, through all, and above all.
2. Faith—Faith is the substance of things hoped for; the evidence of things not seen.
3. Harmony—Harmony fills the Universe.
4. Joy—Joy cometh from the Lord.
5. Justice—Justice cometh from the Lord.
6. Life—He shall have life, and have it more abundantly.
7. Love—Perfect love casteth out fear.
8. Order—Keep thy house in order.
9. Peace—Peace be with you always.
10. Praise—Praise God from whom all blessings flow.
11. Truth—Ye shall know the Truth, and the Truth shall make you free.

He intended using Wisdom, so he named the clock Wisdom. We thank God for the goodness that has come to us through your prayers.—*Mrs. E. R. B.*

FREEDOM

Stipek, Mont.—In May, 1918, I overcame the craving for tobacco. It just disappeared, as the dew before the sun. Such a great load seemed to lift from my shoulders that I remarked to my wife, "I am like one released from bondage after serving a twenty years' sentence."—*H. W. D.*

Oakland, Cal.—I am glad to say that I was completely cured of the "coffee habit" while you were speaking the Word of Truth for my hands.—*Mrs. G. P. J.*

Hartford, Conn.—I am writing to you with great joy, more than I am able to explain, over the return of my son. He had been drinking hard for fifteen years and nothing seemed to help him. He came in one day and told me he was through with drink. Now I am praising God for the waking of my son through your prayers.—*Mrs. H. K.*

Los Angeles, Cal.—My husband was the worst drunkard I ever saw. He has not tasted liquor for four months, and he says that there is not money enough in the world to bribe him to take another drop. I thank you for your prayers.—*Mrs. P. B.*

HELPED BY UNITY LITERATURE

Parsons, Kans.—My husband and I have studied Unity literature for five years, and we can say that we are living lives of consecration and purity, and love for our fellow men. This life is so sweet, so grand, so beautiful, that we can certainly call it a heavenly life. We have no worry, no disappointments, no selfish desires, but are led entirely by the Spirit of Truth. All this has been accomplished within us through the study of Unity literature and through the application of its principles.—*Mrs. L. W., Jr.*

Palermo, Italy—The article in Weekly Unity for November 9, 1918, by Miss Nevill is fine; it has helped me to demonstrate over sickness here. The one by Miss Mingle in December Unity Magazine, has helped and enlightened me very much. Now I know that I am growing, and that Wisdom and Love are balanced in me. Many things that were necessary for me before do not exist in my consciousness any more. My husband is with me always in this work.—*N. R. S.*

Oakland, Cal.—I have been reading Unity literature for about twenty years and it is invaluable to me. It would not be well to recall and recount the snares and bondages it has delivered me from, especially the last few years.—*F. J. B.*

PUBLISHERS' DEPARTMENT

UNITY is published on the 1st of every month by
UNITY SCHOOL OF CHRISTIANITY (Incorporated)
Tenth and Tracy Ave., (Unity Building), Kansas City, Mo.

Entered as second-class matter, July 15, 1891, at the postoffice at Kansas City, Missouri, under the act of March 3, 1879.

TERMS OF SUBSCRIPTION

Unity Magazine one year, in the United States.....$1.00
Unity Magazine one year, in Kansas City, Mo..... 1.25
Unity Magazine one year, in Canada..... 1.12
Unity Magazine one year, all foreign countries..... 1.25

Sample copies of *Unity Magazine*, *Weekly Unity* and *Wee Wisdom* will be sent gratis upon request.

SUBSCRIPTIONS PAYABLE IN ADVANCE

TO UNITY SUBSCRIBERS

Favor will be conferred upon the publishing department of the Unity School if each subscriber, when renewing his subscription, will copy his name and address exactly as it appears on the mailing wrapper in which the last issue of Unity Magazine was received.

Please notice the color of the magazine wrapper. A pink one indicates the expiration of your subscription.

A mark around this notice shows that your subscription expires this month. Promptness in renewing will be gladly appreciated.

For the convenience of our subscribers, we would suggest that when the blue mark or pink wrapper is noticed you tear off that part of the wrapper upon which your name and address appears, inclose it with check or money order and mail it to us. We will understand that it is your renewal.

Miss Kate M. Nevill prolonged her work in Texas by accepting an invitation from the Unity Study Class, of 209 Mills Building, El Paso, for a course of lectures which began May 11, and ended May 25. The meetings were well attended and her entire trip in the South has been very successful.

PUBLISHERS' NOTES

A new edition of "Talks to Men" has recently been published by the Unity School of Christianity. The author of this important booklet takes the attitude that to attain the highest natural, moral, intellectual and spiritual powers, man must conserve all his energies, especially his life force. This booklet is worthy of careful perusal. Price 20 cents.

The American Revised Version of the Bible is now being used as a text in our publications, and in all original articles appearing in Unity Magazine and Weekly Unity, quotations are made from this text, exclusively. In articles copied from exchanges, quotations will follow the versions given by the writers of the articles.

Did you enjoy the Special Number, too?

As we go to press, we are beginning to receive splendid reports from the Correspondence School Number of Unity Magazine, the May issue. From the first article, "Keeping Our Thoughts In Heaven," up to Mrs. Ruth's little story, our subscribers were given a treat. Every article was written by a student of the Correspondence School lessons, and other students can get a good inspiration to work from seeing what these people have accomplished. Because of the amount of good reading material available, we did not take room to print an outline of the Course and are therefore giving it in this issue.

We thank our students for their coöperation in making this Special Number a success and express our heartiest appreciation for the loving words of our readers and friends.

H. Emilie Cady's "Miscellaneous Writings" is a compilation of messages of Truth, each one of which can he read in half an hour.

The invaluable contributions which this author has made to Truth literature will recommend the volume of spiritual gems now presented to our readers on excellent paper, in

good readable print, and with attractive, substantial binding.

A student on the way to realization will receive a new impetus as he reads these crystal clear expositions which reflect the illuminated consciousness of the writer. We recommend this book as a thoroughly worth while addition to the milestones on the road to attainment.

The price in strong paper binding is 50 cents; in dark green cloth binding, gold lettering, $1.00.

Assortments of Unity pamphlets on these specific subjects may be obtained by writing the Publishing Department. (Each of the following assortments contain a generous number of our tracts dealing with these subjects.)

Bible Interpretation, Health, Prosperity, Protection, Regeneration, Soul Development, Vegetarianism. The price of each assortment is 25 cents.

As the last edition of these booklets has been exhausted, we are unable to fill orders for them: "How to Obtain Your Good," "Little Sermons," "Strength of Joy," "Life Demonstrated" (in paper cover).

New subscriptions and renewals to this magazine should reach the Unity School as early in the month as possible in order to receive the current issue of the magazine. Those persons who sent subscriptions late in the months of April and May did not receive those issues as the supply was exhausted on account of the increased demand for Unity Magazine.

Announcement covering second month's schedule of lectures and classes to be presented by Ida M. Mingle, under the auspices of the First Unity Society of Chicago, in Auditorium Bldg., Chicago, Ill., beginning June 11, will be made in Weekly Unity.

Also cards outlining subjects, time and places of meeting will be distributed direct from the headquarters of First Unity Society of Chicago, Room 104 Auditorium Bldg., 431 South Wabash Ave. Those interested in applying the methods of Practical Christianity in daily living should avail themselves of the opportunity to attend these meetings.

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. James W. Stephens, 734 S. Elizabeth St., Lima, Ohio.

Mrs. H. M. Wilkinson, 20 Sea View Rd., Remuera, Auckland, N. Z.

Abby J. Humason, Witter Springs, Cal.

H. Wickert, 491 Talbot, Winnipeg, Man., Canada.

Miss A. B. Bowman, 23 West Gibson St., Canandaigua, N. Y.

Mrs. Mary Pickard, 536 Beaumont Ave., Charlotte, N. C.

Dr. J. D. Long, 126 Penn Block, Butte, Montana.

FOR FOREIGN SUBSCRIBERS

We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in July Unity Magazine:

CLASS THOUGHT
Held daily at 9 p. m.
July 20 to August 20, 1919

The "Image and Likeness of God," implanted in man, is now restored through Jesus Christ.

PROSPERITY THOUGHT
Held daily at 12 m.
July 20 to August 20, 1919

Through the restoration of the "Image and Likeness of God" in man, he now comes into his inheritance of abundant Good.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the 1st of July to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Cal., Alameda—Home of Truth, cor. Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsyth Bldg.
Los Angeles—Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Building; The New Thought Church, 514 Fay Building; Unity School of Christianity, Room 210, 313 West Third Street.
Oakland—Unity Center, 5453 Manila Ave., phone Piedmont 5350J; Ethel R. Egy, 1531 17th Ave.
Palo Alto—N. T. Truth Center, 451 Channing Way.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d St.; Metaphysical Library, 1024 Broadway.
San Francisco—Home of Truth, 1109 Franklin St., California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Downtown Truth Center, 617 Shreve Building; Metaphysical Library, 3d floor Rosenthal Building, 165 Post St.; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.
Santa Barbara—Metaphysical Fellowship Reading Room, 1336 Garden St.
San Jose—Home of Truth, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.
Colo., Denver—College of Divine Science, 730 Seventeenth Ave.; The Power School of Truth, 4231 West 32d Ave.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 334 Fourth Ave.; Home of Truth, 1841 Wyoming Ave., N. W.; Eagles' Wings New Thought Association, 509 11th St., N. W.
Fla., St. Augustine—M. Spiller, 66 Meeker St.
Jacksonville—Mrs. Elizabeth Miller, 39 West Forsythe St.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Mass., Boston—The Metaphysical Club, 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.
Mexico, Mexico City—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Margaret Wood Center, Room 56, 213 Woodward Ave., The Higher Thought Assembly, 213 Woodward Ave.
Grand Rapids—Mrs. Fred H. Meyer, 526 North Ave.
Kalamazoo—School of Christianity, 211 W. Dutton St.

Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
N. Y., New York City—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 1400 Broadway; New Thought Publishers, 110 W. 34th St.; Emma E. Haase, 661 East 225th.
Buffalo—New Thought Book Shop, 42 Market Arcade, 619 Main Street.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 221 Arcade Bldg.
Cleveland—Unity Center, 10406 Euclid Ave.
Dayton—Metaphysical Library, 503 Mutual Home Bldg.
Ore., Portland—The Metaphysical Circulating Library, 402-3 Central Building, 10th and Alder Sts.; The Realization League, 186 Fifth St.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1328 Walnut St.
Germantown—New Thought Center, 6043 Germantown Ave.
Pittsburg—New Thought Alliance, 628 Wabash Bldg.
Wash., Seattle—S. Louise Foulkes, 607-8 Chickering Hall, 3d Ave. and University St.; Unity Society, 813 8th Ave.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St., Mrs. M. Hunter-Jones, Royal Pembroke, 82 Pembroke St.
Winnipeg—The Mobius Book Emporium, 258 Portage Ave.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; Higher Thought Center, 40 Courtfield Garden, Cromwell Road, S. W.; C. Maurice Dobson, 146 Kensington High S. London, W.; Helen Rhodes Wallace, Bournemouth, 127 Lowther Road; Miss Alice O'Nagle, 117 Adelaide Road, Hampstead, N. W., 3.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George Street.

ANNOUNCEMENT TO NEW YORK READERS

At the time of writing, Mrs. Jennie H. Croft, for many years associated with Unity headquarters at Kansas City, is preparing to visit New York and to coöperate with the Unity Society of Practical Christianity of that city. The Sunday morning services will be held in the Gold Room, Chalif Bldg., 163 W. Fifty-seventh St., beginning May 25. Mrs. Croft will remain in New York for some time and will take an active part in connection with the Unity work in that city. All Unity subscribers and students are asked to coöperate in making these meetings a success and of great benefit to all.

GOOD WORDS CLUB

Are you a member of the Good Words Club? All who are interested in self-development and race uplift are invited to coöperate with this organization. The membership of 12,000 to date, extends to all parts of the world. The Good Words Club is an inestimable asset toward conforming with the scientific rule of life —to express that which is true, honorable, just, pure, lovely and of good report. Following are three reports illustrative of the hundreds received from members:

My membership in the Good Words Club is one of the greatest blessings of my life. It has taught me the lesson of self-control, poise and patience, and a great improvement in my health is one of the results.—*Mrs. E. J. B., Portland, Oregon.*

There is a great improvement in our home life since joining the Good Words Club; there is more love, goodwill and harmony here than ever before.—*Mrs. D. E. L., E. Lynn, Mass.*

Since associating with the Good Words Club I have been helped inexpressibly. In endeavoring to fulfill the pledge a new joy and happiness has come into my life. The serenity and peace which pervade my every hour are priceless.—*M. B. H. Memphis, Tenn.*

No dues nor fees are attached to membership, the club expense being met by freewill offerings from those who desire to contribute. Special helps to members are: The official emblem—a gold pin bearing the symbol of the Three Wise Monkeys, signifying "See no evil, hear no evil, speak no evil;" and an attractive wall pledge card. The emblem is $1.03 and the pledge card 25 cents. Suggestions and aids are offered members through the official organ of the Club, Weekly Unity, this page also including personal reports from members.

Members are registered through this pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club

that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name .....

Address .....

City or Town .....State.....

This blank must be signed personally by the one joining.

The Club Rules:

1. Members are admitted upon application to the Central Secretary.
2. Members are to avoid the subjects mentioned in the pledge.
3. Members are expected to report each month to the Central Secretary.
4. Each member is to secure at least one new member each year.

Information concerning the Good Words Club willingly supplied upon request. Application for membership may be made through the pledge here given, clipping and returning to the Central Secretary, Unity Good Words Club, Kansas City, Mo.

PROGRAM AND SCHEDULE OF UNITY SUMMER SCHOOL

The following courses have been arranged for the Unity Summer School, which will be held at Unity Headquarters in Kansas City, Mo., beginning Sunday, July 20, 1919:

Course of Six Lessons in Basic Principles
MARY C. O'NEILL

1—The Character of Being.
2—The Perfect Idea.
3—Manifestation.
4—Judgment.
5—Faith.
6—Love.

Six Primary Lessons in Truth
IDA M. PALMER

1—God and Man Defined.
2—Thinking: Denials and Affirmations.
3—Faith—"The Substance of Things Hoped For."
4—The Secret Place of the Most High (Prayer).
5—Spiritual Gifts (Man's Divine Inheritance).
6—The Unity of Spirit (Oneness with God).

Six Lessons in Science of Prosperity.
RICHARD LYNCH

1—What is Prosperity.
2—The Unlimited Resource.
3—The Power to Mold Riches.
4—Keys to Success.
5—The Law of Compensation.
6—Principles Governing Prosperity.

Mind Training for Truth Students—Six Lessons
W. I. HOSCHOUER

1—Mind Control Fundamental.
2—Spiritual Perception.
3—Spiritual Thinking.
4—Controlling the Imagination.
5—Training the Emotions.
6—Playing the Truth Game.

Spiritual Housekeeping—Six Lessons
LOUISE C. NEWMAN

1—Establishing the Head of the House.
2—Furnishing with Christ Ideas.
3—The Garden of Consciousness.
4—Every Day.
5—"Forgive Us Our Debts."
6—The House of the Lord Forever.

Concentration Course in Six Lessons
ANNA H. RAY

Growth in Consciousness—Six Lessons
MARCELLENE WEBB BURBRIDGE

SCHEDULE OF CLASSES

Sunday, July 20:
9:45—Sunday School.
11—Address.
2:30—Class—Anna H. Ray.
8—Address.

Monday, July 21:
9:30—Concentration—Anna H. Ray.

10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.

Tuesday, July 22:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Wednesday, July 23:
9:30—Concentration—Anna H. Ray.
10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.
8—Lecture.

Thursday, July 24:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Friday, July 25:
9:30—Concentration—Anna H. Ray.
10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.
8—Lecture.

Saturday, July 26:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Sunday, July 27:
9:45—Sunday School.
11—Address.
2:30—Class—Anna H. Ray.
8—Address.

Monday, July 28:
9:30—Concentration—Anna H. Ray.
10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.

Tuesday, July 29:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Wednesday, July 30:
9:30—Concentration—Anna H. Ray.
10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.
8—Lecture.

Thursday, July 31:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Friday, August 1:
9:30—Concentration—Anna H. Ray.
10:30—Primary Lessons—Ida M. Palmer.
12—High Noon Silence
2:30—Prosperity Lesson—Richard Lynch.
4—Bible Study.
8—Lecture.

Saturday, August 2:
9:30—Spiritual Housekeeping—Louise C. Newman.
10:30—Basic Principles—Mary C. O'Neill.
12—High Noon Silence
2:30—Mind Training—W. I. Hoschouer.
4—Growth in Consciousness—Marcellene Webb Burbridge.

Information concerning accommodations will be sent upon application.

UNITY CORRESPONDENCE SCHOOL

A Digest of the Lessons for the Benefit of Prospective Students.

The Unity Correspondence Course was created several years ago to meet the demand for an orderly, systematic study of the Principles of Being.

In order that the Unity readers may have a better understanding of the subjects covered in our Correspondence Course, we have briefly outlined the lessons, as given below. Many other points of Truth and their application in daily living, are set forth in the lessons, but the outline enables one to glimpse the vast wealth of inner riches to be had through a scientific course of instruction.

After a student's application for enrollment is accepted he is first asked to review "Lessons in Truth;" after this, he is started on the regular course, an outline of which follows:

Part One—Six Lessons

Lesson 1. The Silence.

Prayer, its true character and application in daily living—Finding the "Secret Place of the Most High"—Conscious union with God through prayer—Interpretation of the Lord's Prayer—God as Father—Man's identity with God through "I Am"—Concentration—Meditation.

Lesson 2. Healing.

Health our natural inheritance—All causation in Mind—Man's power to forgive sins—Righteous judgment—Relation of righteousness to health—How to heal others—God the one Presence and Power—The body, the "temple of God."

Lesson 3. Prosperity.

What true prosperity is—Understanding necessary in demonstrating prosperity—Reality of Substance—Unreality of matter—The substance of true words—Establishing a consciousness of substance through affirmation—Faithfulness in service—Seeking first the Kingdom of God—Laws governing increase.

Lesson 4. The Body of Christ.

The three-fold application of the Body of Christ—Restoration of man—Restitution of the earth—Spirituality

basis of unity—Jesus as Savior of race—The Lord's Supper and its spiritual significance—The true sacrament—Preserving the harmony of the life idea in all creation—The true Sabbath.

Lesson 5. Overcoming.

Man's inherent power and dominion—The power of thought to bless or curse—Realms of Mind—Understanding and redeeming the subconscious realm—Overcoming sense consciousness—Establishing the Christ consciousness—Overcoming belief in heredity—Growth dependent upon ideals held in mind.

Lesson 6. The Great Demonstration.

Attaining eternal life—Man's power to consciously unite with the Life idea—Identification with the Christ self—Death not the will of God—Jesus' teachings of Life—Redemption of the body through overcoming sin—Love as a factor in the Great Demonstration.

Part Two—Twelve Lessons

Lesson 1. The True Character of God.

God as Spirit—Principle—Father—Omniscience—Mind; Man's relation to Divine Mind—Kingdom of God within man—Man's power to manifest Divine Ideas—The one Reality—Nearness of God—Quickening of the Spirit.

Lesson 2. Christ, The Only Begotten of the Father.

Christ, the Perfect Man Idea—Distinction between "Christ" and "Jesus"—The Perfect Man Idea demonstrated in Jesus Christ—Christ, the Word of God—Man's identification with Christ—Christ, the Son of God—Alive in Christ—Asking in the Name of Christ—Transformation of Mind and renewal of body through Christ.

Lesson 3. Man, the Image and Likeness of God.

Creative action of Divine Mind—The Trinity—"I Am" man—"I Will" man—The "tree of life"—God's manifestation through man—The purpose of man—Acknowledging God—The term "man" in scriptural texts rightly applied—Discerning the Christ—Son of God—Son of Man.

Lesson 4. The Formative Power of Thought.

Thought power—Three realms of Mind—Action of the conscious and subconscious realms of mind—The relation of the subconscious to the bodily organism—Redemption of the subconscious through true thinking—Unifying the conscious and subconscious realms of mind with the superconscious—Atonement—Ideas of the Christ mind es-

tablished in consciousness—Righteousness of body established through thought, meditation and prayer.

Lesson 5 Denials and Affirmations.

The "Yes" and "No" of Mind—Thoughts either constructive or destructive—Denying the false—Affirming the true—Effect of denials and affirmations on bodily structures—Absolute Truth the one standard of thought—Faith, the accumulation of affirmations of Truth—Denials and affirmations as attitudes of mind—Jesus' temptation in the wilderness and its application in man's consciousness—Overcoming personality.

Lesson 6. The Word.

The Word as God—All potentialities of Being contained in the Word—Man's power to speak the Creative Word—Spiritual Man, the Word of God—True words are enduring—Divine Ideas established in consciousness through the Word—Realization of the Power of the Word precedes demonstration—Abiding in Jesus' words—Redemption of the body through living Words.

Lesson 7. Spirituality, or Prayer and Praise.

Bible symbology—Twelve faculties of man—Man's conscious union with God through prayer and praise—Spiritual substance—The Upper Room—The effect of praise on the bodily organism—Praise an important factor in demonstrating Truth—Effectual prayer—The true object of praise.

Lesson 8. Faith.

Development of Faith—Faith as a power—Union of Faith and Love in demonstrating—Faith a living reality—Man's faith in God and his own inheritance—Success through faith—Faith in our Christ self—Faith in humanity—Righteousness established through faith in the Supreme Good.

Lesson 9. Imagination.

How imagination creates—Imaging Divine Ideas—Effect of imagination on body structures—Imaging the perfect body—Man's power to control imagination—Importance of correct mental images—Suggestion—Activity of the imagination in the subconscious—Transforming the character.

Lesson 10. Will and Understanding.

Man's freedom of will—Blending individual will with the Divine Will—Man's perfect freedom in divine understanding—Control of faculties through exercising will in understanding—The will of God always harmony—Over-

coming willfulness—Spiritual realization through understanding—Action of the will upon the organs of the body—Will, the directing faculty of mind—Self-control.

Lesson 11. Judgment and Justice.

Eternal law of justice—Coöperation with Divine Law of justice necessary in expressing harmony—The day of judgment—Discipline not punishment—Various meanings of "hell"—Purification by "fire" a daily process—The "unpardonable sin"—The Supreme Judge—Power and poise the result of being established in Divine Judgment.

Lesson 12. Love.

Love, the harmonizing power of the universe—The true character of love is spiritual—Love in the regeneration—Mercy a manifestation of love—"Perfect love casteth out fear"—Consciousness of love overcomes all destructive agencies—Union of love and wisdom—"Love is the fulfillment of the law"—Divine love and human love.

In addition to the foregoing, auxiliary instruction covering the literature is given with each lesson. For further information address the Unity Correspondence School, Tenth and Tracy Ave., Kansas City, Mo.

WRITINGS OF CHARLES FILLMORE

"CHRISTIAN HEALING"

A Book on Practical Spiritual Healing

A strong, logical course of lessons in Christian Healing. The book explains the Healing Law which Jesus Christ proved, and which every man and woman can understand and practice. The instruction given in this book is simple, and when rightly used produces health and success.

"Christian Healing" also contains twelve sets of statements, one set accompanying each lesson. These are used in connection with the lessons for mental discipline.

The Table of Contents of "Christian Healing" is here given:

Lesson One—The True Character of Being; *Affirmations for Realization of Divine Mind.*

Lesson Two—Being's Perfect Idea; *Statements for Realization of Son of God.*

Lesson Three—Manifestation; *I Am Realizations.*

Lesson Four—The Formative Power of Thought.

Lesson Five—How to Control Thought; *Cleansing and Purifying Statements.*

Lesson Six—The Word; *The Power of Words.*

LESSON SEVEN—Spirituality, or Prayer and Praise; *Establishing the Perfect Substance.*

LESSON EIGHT—Faith; *Affirmations for Developing Faith.*

LESSON NINE—Imagination; *Perfection in Form Established.*

LESSON TEN—Will and Understanding; *Establishing Will and Understanding.*

LESSON ELEVEN—Judgment and Justice; *Statements for Judgment and Justice.*

LESSON TWELVE—Love; *Establishing Divine Love.*

Various Bindings and Prices of "Christian Healing:"

Paper Cover—The latest edition in paper cover is printed in large type on University Book paper. Price, 75 cents.

Cloth Binding—The large type is a new feature. Bound in dark green cloth which harmonizes with the Unity library. Price, $1.50 a copy.

Khaki Edition (Bound in Khaki-cloth)—Printed on very thin bond paper. (This special edition is pocket size.) Type large and easy to read. The price of this practical book is $1.50.

Edition De Luxe (Flexible Binding and Thin Paper)—This first pocket edition is beautifully bound; Keratol, limp, round corners, gilt edges. Each volume is silk sewed, and sent in a neat individual box. Price, $2.50 a volume.

To study classes and schools we make special prices upon request.

TEMPLE TALKS

As speaker for the Unity Society of Practical Christianity, in Unity Auditorium, Kansas City, Mr. Charles Fillmore has delivered many helpful and inspiring lectures. Fifty-two of Mr. Fillmore's best addresses have been selected by the Unity School and printed under the title of "Temple Talks."

"Temple Talks" teach how the spiritual law in its various phases may be brought into practical use in solving the many problems of life that daily confront the average man or woman.

All the volumes of "Temple Talks" are uniform in size and style. They are printed in good, clear type on heavy eggshell paper. The books are bound in green cloth, stamped in gold; also in artistic paper cover. Each set of "Temple Talks" is packed in a neat box. "Temple Talks" in paper cover, $1.00 for the five volumes; in cloth binding,

$3.00. Single copies of any volume, paper cover, 25 cents each; cloth binding, 75 cents each.

BOOKLETS

THE ONLY GOOD—A 48 page booklet containing a number of helpful articles. Price 25 cents.

THE PHILOSOPHY OF DENIAL—An aid in banishing delusions of every kind. Price 15 cents.

TALKS ON TRUTH—Convincing lectures on vital subjects. Price 25 cents.

FINDING GOD—Price 20 cents.

GIVING AND RECEIVING—Price 20 cents.

PURE REASON AND HONEST LOGIC OF PRACTICAL CHRISTIANITY—Price 20 cents.

THE HOLY SPIRIT—Price 20 cents.

DIRECTIONS FOR BEGINNERS—Price 20 cents.

PAMPHLETS

As To Meat Eating.....5 cts.
Attaining Eternal Life.....5 cts.
Casting Out Demons.....5 cts.
The Christ Mind.....2 cts.
Flesh Eating Metaphysically Considered.....5 cts.
The Foundation and Object of the Unity Work.....2 cts.
Gaining the Mastery.....5 cts.
Giving and Receiving.....5 cts.
The God of the Living.....2 cts.
Heal the Sick.....5 cts.
How to Handle Substance Spiritually.....5 cts.
Jacob and Esau.....2 cts.
Jesus Christ's Atonement.....5 cts.
The Kingdom of Heaven is at Hand.....5 cts.
Life and Sex.....5 cts.
Modern Spiritual Healing.....5 cts.
Overcoming the Poverty Idea.....2 cts.
The Overcoming Power of Divine Fearlessness.....5 cts.
The Occult Power of Love.....2 cts.
Practical Christianity.....5 cts.
The Providing Law.....5 cts.
The Pure Reason and Honest Logic of Practical Christianity.....5 cts.
Religion and Therapeutics.....5 cts.
A Sure Cure for Intemperance.....2 cts.
A Talk on Christian Healing.....5 cts.
True Courage.....2 cts.

The Unreality of Matter.....5 cts.
Forgive Us Our Debts.....2 cts.
Interpretation of Dreams.....2 cts.
Prosperity Thoughts.....5 cts.
The Relation Between Righteousness and Health.....2 cts.
Spiritual Judgment.....2 cts.
The Substance of Faith.....5 cts.
The Vitalizing Power in Man.....2 cts.
The Way to Prosperity.....5 cts.

"LESSONS IN TRUTH," by H. EMILIE CADY. —*A Standard Textbook on the Science Underlying Christianity.* The student of Truth will find in these lessons a clear, inspiring course of instruction. Twelve valuable lessons in the fundamentals of Truth, twelve illuminating lessons in Practical Christianity comprise the contents of this remarkable book.

"Lessons in Truth" explains the universal laws of Spirit and it is only through an understanding and application of spiritual laws that permanent power, happiness and success are attained. The book explains how to put oneself in the right relation with God, the source of all good.

The Revised Edition of these Lessons appears in five different bindings:

Edition De Luxe (Flexible Binding and Thin Paper) —This pocket edition is beautifully bound; Keratol, limp, round corners, gilt edges. Each volume is silk sewed, bound in Keratol, and sent in a neat individual box. A silk bookmark is placed in each book. Price, $2.50 a volume.

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Standard Paper Cover—In large type, printed on good book paper, with Index and References. Price, 50 cents.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Avenue, Kansas City, Mo.

The CAT did'nt count, but she was the only one to remember his BIRTHDAY. All his human relations had over-looked this wonderful event.

The Children Should Be Remembered And Let Us Send The Birthday Gift

You who read this page have in mind one or more children who are dear to you. It is your wish that these little ones be happy, especially on such an occasion as their birthday. But your problem has often been—What shall I give this year?

An ideal gift is in the process of construction. Unity School has solved the birthday gift problem by creating a new gift that will delight the heart of all children. Beginning August first, of this year, a charming and interesting monthly book will be issued.

This monthly book will be called the New Wee Wisdom, and its subscription price will be $1.00 a year. But we will enter the names of children and young people on the Wee Wisdom list for 50 cents, if the subscription is received before August first.

Wee Wisdom will teach the child that each birthday brings new possibilities for growth and unfoldment, and that the wonderful teachings that Jesus gave 2,000 years ago are practical and can be applied to the child's everyday life to make him sweeter, nobler and happier. Soon the child will learn that every day is in reality a birthday of joy and love unending.

Let us suggest that you send the magazine

for a birthday gift to some child. It matters not when the birthday is. Send the subscription now, and we will remember when the time comes. An attractive birthday greeting will be sent by us on the child's birthday, with your name written upon it, as for instance—

TO JAMES FROM UNCLE DAVID

With greetings on your tenth birthday, and with the promise that a delightful and interesting visitor will come to you every month until it has made a round of twelve calls. The name of the visitor is Wee Wisdom.

And the enlarged Wee Wisdom will reach him every month for a whole year.

Please fill out the following blank and send to us:

SPECIAL BIRTHDAY OFFER

UNITY SCHOOL OF CHRISTIANITY,
Tenth & Tracy Ave., Kansas City, Mo.

For the enclosed 50 cents please send the New Wee Wisdom Magazine and a Birthday Greeting to

Child's name .....

Child's address .....

.....

Child's age .....

Child's birthday .....

My name .....

My address .....

.....

My relationship .....

CONCERNING THE UNITY PROSPERITY BANK

Why Necessary.

Men and women everywhere are searching for, and will be satisfied with only that which is practical. When the hidden principles of life are discerned by them, they will not accept those principles wholly until their practical values have been discovered. It seems quite necessary to find a working basis for the science of life before mankind will endeavor to apply its laws; in this respect the Unity Prosperity Bank Plan supplies the demand by giving the world a practical lesson in demonstrating the truth and reality of the principles of Prosperity.

The Object of the Bank.

The Bank Plan was conceived from the idea of applying the power of thought in finances and success. We have proved that our minds have power to draw to us abundance of all good things from the Universal Source, and upon this fact the Bank Plan was scientifically founded. Its object is to furnish a simple Prosperity lesson that teaches the unfailing Law of Supply. The lesson also includes special prayers given by the Society of Silent Unity and a drill in concentration.

The Use of the Bank.

From the time that the Plan was first used it has been an extraordinary success. A great number of our readers have requested the Bank because they realized that the Plan would help them establish their prosperity on a more permanent foundation, and at the same time give an opportunity to send *Unity Magazine* to three persons who need the ministry of this helpful periodical. So with the Prosperity lessons and prayers for success there is sent a Unity Bank in which the applicant deposits the subscription price of the magazine he sends to friends. Prosperity instructions accompany the Bank. Application blank for the Unity Prosperity Bank will be found on the next page.

UNITY SCHOOL OF CHRISTIANITY,
Tenth and Tracy Ave., Kansas City, Mo.

Please give me your special prayers for increased Prosperity, and according to the Plan, send a Bank in which I agree to save the amount ($3.00) necessary to pay for *Unity Magazine* to the three following names. I will send you the subscription price within ten weeks after receipt of Bank.

1. Name.....

   Address.....

   City .....

   State .....

2. Name.....

   Address.....

   City .....

   State .....

3. Name.....

   Address.....

   City .....

   State .....

(This offer does not include *Unity Magazine* for sender unless his name is listed above as one of the three.)

Name of Sender.....

Address.....

City .....

State .....

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